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TRANSLATION

OF

THE NEW TESTAMENT:

BY GILBERT WAKEFIELD, B.A.

THE NEW TESTAMENTS GIRLLY WAR THERED YA n . . . \

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THE NEW TESTAMENT:

BY GILBERT WAKEFIELD, B. A.

The fecond Edition, with Improvements.

IN TWO VOLUMES.

VOL. II.

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OF

THE APOSTLES.

Ch. i. I HE former treatife I made, O! Theophilus, upon v. 1. all those things, which Jesus both performed and 2. taught, until the day, when he was taken up, after giving his commands to the apostles, whom 3. he had chosen for himself by the holy spirit: to whom also he shewed himself to be alive, after he had fuffered death, by many proofs during forty days; being feen by them, and talking with them 4. concerning the kingdom of God. And, during these communications with them, he commanded them not to leave Jerufalem, but to wait for that promise of the father, which ye heard from me, 5. when I said, John indeed baptised in water, but ye will be baptised in a holy spirit; and not many days hence. 6. Then, while they were together, they askt him, faying: Master, art thou going to restore at this 7. time the kingdom to Ifrael? And he faid unto them: It is not for you to know those seasons of time, which the father keepeth in his own dispo-

8. fal: but ye will receive power, by the coming of

VOL. II.

- Ch. i. the holy fpirit upon you, and will be witnesses unto me, both in Jerusalem and in all Judea and
 - 9. Samaria, and to the extremity of the land. And, when he had spoken these things, as they were looking on him, he was taken up, and a cloud be-
 - they were stedsastly gazing towards heaven, as he went, behold! two men stood by them in bright
 - 11. rayment, and faid: Ye men of Galilee, why stand ye looking towards heaven? This same Jesus, who is taken up from you into heaven, will come in the same manner as ye have seen him go to heaven.
 - 12. Then they went back to Jerusalem from a mount called the mount of Olives, which is near Jerusalem, at the distance of a sabbath-day's jour-
 - 13. ney. And, when they were come to the city, they went into the upper room, where they usually abode; both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Ze-
- vith one mind continued in prayer, with fome women, and Mary the mother of Jesus, and with his brethren.
 - 15. And in those days Peter rose up in the midst of the disciples, whose number then present was
 - 16. about a hundred and twenty, and faid: "Brethren,
 "it was necessary for that scripture to be sulfilled,
 "which the holy spirit spake before by the mouth
 "of David concerning Judas, who was guide to
 - 17. "them, that feized Jefus: inafmuch as he was "numbered with us, and had his part allotted him
 - 18. "in this fervice." (Now this man bought a field with

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- Ch. i. with the reward of this iniquity; and afterwards fell flat down and burst, so that all his bowels gusht
 - of Jerusalem; so that the field was called in their own tongue, Aceldama; that is, a field of blood.)
- 20. "For it is written in the Book of Psalms: Let his "habitation be desolate, and let no one dwell therein:
 - 21. "and, Let another take his office. Out of those men, "therefore, who have been with us all the time
 - "time, when he was baptifed by John, to the day

 of his being taken up from us; one should be

 appointed with us for a witness of his resurrec-
 - 23. tion." So they proposed two, Joseph called Barfabas, whose surname was Justus, and Matthias.
 - 24. And they prayed, faying: Thou, Lord! who knowest the hearts of all men, appoint one of these two,
 - 25. whom thou hast chosen for thyself, to take the lot of this service of an apostleship, which Judas left
- 26. to go to his own place. So they gave in their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.
 - Ch. ii. And, when the day of pentecost was come, the
- v. 1. apostles were all with one mind in the same place:
 - 2. when fuddenly there was a noise from heaven like the rushing of a mighty wind, which filled
- 3. all the room where they were fitting. And they faw as it were tongues of fire, distributing them-
- 4. felves, and fettling upon each of them. And they were all filled with a holy spirit, and began to speak with other languages, as that spirit gave them utterance.

B 2

Now

- Ch. ii. Now there were dwelling at that time in Jeru
 - v. 5. falem devout Jews of every nation under heaven.
 - 6. And, upon this noise, the multitude came together in a confused manner; because every one
 - 7. heard the apostles speaking in their language: so that all were consounded with astonishment, saying one to another: Behold! are not these, who
 - 8. are speaking, Galileans? How then do we every one hear them in our own tongue, wherein we
 - 9. were born? We Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, of
 - 10. Judea and Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia, of Egypt and the parts of Libya about Cyrene; and, both Jews and Prose-
- we all hear them speaking in our own languages
- amazed, and were doubting and faying to each
 - 13. other, What can this mean? But others, making
 - 14. a jest of it, said: They are full of new wine. Then Peter with the eleven stood up; and raised his voice, and said unto the people: Ye Jews, and all who dwell in Jerusalem, consider this, and hearken
 - 15. unto my words. Now these men are not drunken, as ye suppose; for it is but the third hour of the
 - 16. day: but this is what was spoken by the prophet
 - 17. Joel: And in the last days, saith God, I will pour out my spirit upon all sless, and your sons and daughters will become prophets, and your young men will see vi-
 - 18. fions, and your old men will dream dreams. And even on my man-servants and on my maid-servants in those days will I pour out some of my spirit, and they will become
 - 19. prophets. And I will shew wonders in the heaven above.

- Ch. ii. above, and figns on the earth beneath; blood, and fire,
- v. 20. and vapour of smoke. The sun will be turned into darkness, and the moon into blood, before that great and
 - 21. notable day of the Lord come. And, who soever shall acknowledge the name of the Lord, he will be pre-
 - 22. ferved. Ye men of Ifrael, hear these words. Jesus of Nazareth, proved unto you to be a man from God by miracles and wonders and figns, which God did by him in the midst of you, as ye your-
 - 23. felves also know: him, delivered up by the determined will and foreknowledge of God, ye took; and, when ye had mocked, flew by the hands of
 - 24. ungodly men. Him hath God raifed to life by giving birth to the pains of death; for it was not
 - 25. possible, that he should be holden thereby. For David faith concerning him: I knew the Lord to be with me every where on my right hand, that I might
 - 26. not be moved. Therefore, my heart was glad, and my tongue rejoiced greatly; and moreover my body also will
 - 27. dwell in hope, that thou wilt not utterly leave my life in the grave, nor allow thy holy one to fee corruption.
 - 28. Thou hast made known to me the ways of life: thou
 - 29. wilt make me full of joy with thy countenance. Brethren, I may tell you plainly of the patriarch David, that he both died and was buried, and his tomb is
 - 30. amongst us to this very day. He, therefore, being a prophet, and knowing God to have fworn unto him, that of the fruit of his loins he would fet
 - 31. upon his throne; from his foreknowledge of the refurrection of the Christ, said, that his life was not left in the grave, and that his body did not fee corrup-
 - 32. tion. This very Chrift, even Jesus, hath God re-
 - 33. stored to life; of which we are all witnesses. There-

- Ch. ii. fore, being exalted at the right hand of God, and having received the promise of the holy spirit from the father, he hath poured it out; the very thing,
 - 34. which ye now fee and hear. For David did not go up into the heavens, but faith himself: The Lord said unto my Lord, Sit thou on my right hand,
- 35, 36. until I have made thine enemies thy foot-flool. Therefore, let all the house of Israel know affuredly, that God hath made him Lord and Christ; even that very Jesus, whom ye crucified.
 - 37. Now, when they heard this, they were pricked to the heart; and faid to Peter and the rest of the
 - 38. apostles: What must we do, brethren? And Peter faid unto them: Repent, and let every one of you be baptised in the name of Jesus Christ, for a remission of sins; and ye will receive the gift of the
 - 39. holy fpirit. For this promife belongeth to you and your children and all your furthermost posterity, whomsoever the Lord our God shall call unto
 - nued testifying unto them and exhorting them, saying: Deliver yourselves from this untoward race.
 - 41. Then they, who gladly received this exhortation, were baptifed; and about three thousand souls
 - 42. were added on that day. Now they were conflantly attending to the doctrine of the apostles, and to the communication of their substance, and to
 - 43. the breaking of bread, and to prayers. And fear came on every foul; for many wonders and figns
 - 44. were done by the apostles. And all the believers continued together and had all things common;
 - 45. and were felling their poffessions and goods, and
 - 46. distributing them to all, as each had need. And they

- Ch, ii. they continued daily with one mind in the temple; and, at home, breaking bread, partook of food
 - 47. with gladness and singleness of heart; praising God, and having favour with all the people. And the Lord was daily bringing together those, who accepted salvation, into the church.
- Ch. iii. Now Peter and John were going up to the tem
 - v. 1. ple at that hour of prayer, which is the ninth hour:
 - 2. and a certain man, lame from his birth, was carried along at the fame time, who was placed daily at that door of the temple, which is called Beautiful, to ask alms of such as were going into the
 - 3. temple: who, feeing Peter and John about to go
 - 4. into the temple, askt an alms. Then, as they both fastened their eyes upon him, Peter said:
 - 5. Look towards us. And he gave heed unto them,
 - 6, expecting to receive fomething from them. But Peter faid: Silver and gold have I none; but what I have, that I give thee: In the name of Jesus
 - 7. Christ of Nazareth, rise up and walk! And he took the man by his right hand, and raised him up; and immediately his seet and ankle-bones were
 - 8. ftrengthened: and he gave a leap forwards, and ftood upright, and began to walk about, and went with them into the temple, walking about and
 - 9. leaping and praifing God. And all the people faw him walking and praifing God; and recol-
 - 10, lected, that it was he, who used to sit for alms at the Beautiful door of the temple: and they were filled with wonder and amazement at what had
 - Peter and John, all the people ran together unto B4

- Ch. iii. them in the porch, called Solomon's, with great
 - v. 12. aftonishment. Then Peter, seeing this, said unto the people: Ye men of Israel, why wonder ye at this? and why do ye keep gazing at us, as if by our own power or ability we had made this man
 - 13. to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his fervant Jesus, whom ye delivered up, and rejected in the presence of Pilate, who had determined to
 - 14. let him go: but ye rejected that holy and righteous
 - 15. man, and askt a murderer to be granted unto you; and slew the author of life; him, whom God raised
 - faith in his name hath he given strength to this man, whom ye see and know; that name, I fay, and that faith therein, hath given him this perfect
 - 17. foundness in the fight of you all. But indeed, brethren, I know, that ye did it without confidera-
 - 18. tion; as did also your rulers: but God hath so fulfilled what he formerly declared by the mouth of all his prophets, That the Christ would suffer
 - 19. death. Repent therefore, and turn, for your fins to be blotted out; that times of refreshment may
 - 20. come unto you from the prefence of the Lord, and that he may fend forth the same Jesus Christ, who
 - 21. was of old appointed for you; whom the heaven must receive 'till those times of restoration of all things, concerning which God spake by the mouth
 - 22. of all his holy prophets from the first. For Moses truly said unto the fathers, A prophet will the Lord your God raise up for you from among your brethren, as he raised me: him obey in all that he shall speak unto
 - 23. you. And every foul, who will not liften to this prophet,

Ch. iii. shall be utterly destroyed from among the people. Yea.

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- v. 24. and all the prophets, Samuel and the rest, that have
 - 25. spoken to you, have also foretold these days. are fons of those prophecies and of that covenant. which God made with our fathers; faying unto Abraham, And in thy race will all the families of the
 - 26. earth be bleffed. For you first God appointed his fervant Jesus, and fent him for a bleffing to you, by turning away every one of you from your iniquities.
- Ch. iv. Now, while Peter and John were speaking to
 - v. 1. the people, the priests and the captain of the tem
 - ple and the Sadducees came upon them; being vexed at their teaching of the people, and their declaring in Jesus the resurrection from the dead.
 - 3. And they laid hands on the apostles, and put them in hold against the morrow; as it was now evening.
 - 4. For many, who had heard this doctrine, believed it: and the number of these men was about five thousand.
 - Now, on the morrow, when the rulers and 5. elders and scribes in Jerusalem were assembled,
 - 6. with Annas the high-priest and Caiaphas and John and Alexander, and all of the race of the high priesthood; they set Peter and John in the midst,
 - 7. and askt, By what power, or in what name, did ye
 - 8. this? Then Peter, filled with a holy spirit, said unto them: Ye rulers of the people and elders of
 - 9. Ifrael, if we are now examined about the welfare
 - 10. of the infirm man, by what he is become well; be it known to you all and to all the people of Ifrael, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raifed from the

dead;

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- Ch. iv. dead; by him, I fay, doth this man fland reftored
 - v. 11. before you. This Jesus' is that stone, which was despised by you the builders, but is become the
 - 12. head of the corner. And by no other is this restoration to soundness: neither is there any other name under heaven given among men, by which we can be saved.
 - Peter and John, and discovered them to be unlearned and common men, they wondered; and
 - 14. recollected that they had been with Jesus: and, beholding the man, who had been healed, standing with them, they had nothing to say against
 - 15. them. So they ordered the apostles to go out of the council, and conferred among themselves, faying,
 - 16. What can we do with these men? for indeed, that a public miracle hath been wrought by them, is known to all the inhabitants of Jerusalem; and
 - 17. we cannot deny it. But, that this matter spread itself no further among the people, let us strictly threaten them, that they speak henceforth of this
 - 18. name to no man. So they called the apostles, and charged them not to speak nor teach at all about
 - 19. the name of Jesus. But Peter and John answered: Whether it be right in the fight of God to hearken
 - 20. unto you rather than unto God, judge ye. For we cannot prevail upon ourfelves not to declare what
 - 21. we faw and heard. So, after further threatening, they let the apostles go; not being able to punish them in any way, because of the people, who were all glorifying God for what had been done.
 - 22. For the man, on whom that miracle of healing had been wrought, was above forty years old.

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Ch. iv. Then the apostles, being thus at liberty, went v. 23. away, and came to their own friends, and reported all that the chief priests and the elders had said

24. unto them. Now, upon hearing this, the company lifted up their voice with one mind unto God, and faid: Sovereign master! thou God, the maker of the heaven and the earth and the sea and all

25. things that are in them! who by the mouth of thy fervant David hast said, Why did nations rage, and

26. people attempt vain things? the kings of the land came up, and the rulers gathered themselves together, against

27. the Lord and against his anointed: (for truly against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles

28. and people of Ifrael, gathered themselves together to perform what thy hand and thy will had before

29. appointed to be done): now, therefore, Lord! look upon these their threats, and give us thy servants to declare with all freedom of speech this doctrine

30. of thine; by firetching out thy hand for healing, and by the performance of figns and wonders through the name of thy holy fervant Jefus.

31. And, when they had done praying, the place was shaken, in which they were assembled; and they were all filled with a holy spirit, and declared

32. that doctrine of God with freedom of speech. And the heart and the soul of the multitude of the believers was one: and none regarded any of his goods to be his own, but all things were common

33. among them. And the apostles were constantly delivering with great power the testimony of the refurrection of the Lord Jesus; and there was great

34. favour towards them all. Nor was any one

among

- Ch. iv. among them in want: for as many as were possesfors of lands, or houses, were constantly selling
 - 35. them, and bringing the value of what was fold, and laying it at the feet of the apostles: so a distribution was made to every one according to his wants.
 - 36. Now Joses, surnamed by the apostles Barnabas, (which means a son of comfort) a Levite, a Cyprian
 - 37. by birth, fold a farm, which he had, and brought the money, and laid it at the feet of the apostles.

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2 I.

- Ch. v. But a certain man, named Ananias, with Sap-
- v. 1, 2. phira his wife, fold a possession, and kept to himfelf fome of the price, his wife also being privy to it; and brought a part only, and laid it at the feet
- 3. of the apostles. Then said Peter: Ananias, why hath Satan filled thy heart to deceive the holy spirit, and to keep to thyself part of the price of
 - 4. the land? As it was, was it not thine own? and, when fold, was it not in thine own power? Why didst thou determine this thing in thy heart? Thou hath not lyed unto men, but unto God.
 - 5. Now, when Ananias heard these words, he fell down, and expired: and great sear came upon all,
 - 6. that heard these things. Then the younger disciples arose, and wound him up, and carried him out,
 - 7. and buried him. And about three hours after, his wife also, not knowing what had happened,
 - 8. came in; and Peter said unto her: Tell me, did ye sell the land for no more? And she said: Indeed
 - 9. for no more. Then Peter faid unto her: Why have ye agreed to try the spirit of the Lord? Behold! the feet of them, who have buried thy husband, are at the door, and will carry thee out.
 - 10. So she fell down immediately at his feet, and expired:

Ch. v. pired: and, when the young men came in, they found her dead, and carried her out, and bu-

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11. ried her with her husband. And great fear came upon all the church, and upon all, that heard thefe

Moreover, they were all with one mind in Solo-12.

mon's porch. And after this no one dared to meddle with them; but the people greatly esteemed

them, and believers in the Lord were continually added more and more, multitudes of both men and women. And by the hands of the apostles were many figns and wonders wrought among the peo-

15. ple; fo that, in every street, they brought forth the fick, and laid them on couches and beds, that even the shadow of Peter, as he went along, might fall

16. upon fome of them. And the numerous inhabitants of the neighbouring cities were flocking also to Jerusalem, bringing sick people, and those vexed with unclean fpirits; all of whom were perpetually healed.

Then the high-prieft rofe up, and all his com-17. pany, (being the feet of the Sadducees) full of

18. fpite and envy, and laid hands on the apostles, and

put them in a common prison. But an angel of the Lord in the night opened the doors of the prifon; and when he had brought them out, faid:

20. Go, present yourselves in the temple, and declare unto the people all this doctrine of eternal life.

So, upon hearing this, they went into the temple early in the morning, and continued teaching. But, when the high-priest and his company had come, and called together the council and all the elders of the children of Ifrael, they fent to the .

prison

- Ch. v. prison for the apostles to be brought. So the officers
- v. 22. came, but did not find them in the prison: then
 - 23. they went back, and reported, faying, We found indeed the prison shut with all safety, and the keepers standing on the outside before the doors; but,
 - 24. on opening them, we found no one within. Now, upon hearing these words, the captain of the temple and the chief priests were doubting thereupon,
 - 25. how this matter could be. Then one came up, and told them, faying: Behold! the men, whom ye put in the prison, are in the temple, teaching the peo-
 - 26. ple. Upon which the captain with the officers went, and brought them, but without violence; for they
 - 27. were afraid of being stoned by the people: and set them before the council. Then the high-priest askt
 - 28. them, faying: Did we not strictly forbid you to teach about this name? And behold! ye have filled Jerusalem with your doctrine, and wish to bring
 - 29. upon us the blood of this man. Upon this, Peter and the apostles answered: We ought to obey
 - 30. God rather than men. That Jesus, raised up by the God of our fathers, whom your hands slew by
 - 31. hanging on a cross; that fame Jesus hath God exalted as an author of salvation at his right hand, to give repentance unto Israel, and remission of sins.
 - 32. And we are his witnesses of these things; as that holy spirit also is, which God hath given to them

Ch. v

- 33. who obey him. Now, when they heard this, they kept gnashing their teeth, and consulting how to
- 34. destroy the apostles. But there stood up one in the council, a Pharisee, named Gamaliel, a teacher of the law, of great reputation with all the people; who bade the apostles to stay without a little while,

Ch. v. while, and faid unto the council: Ye men of Ifrael,

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v. 35. take care of what ye are going to do against these

36. men. For not long ago Theudas rose up, pretending to be some great person; to whom about four hundred men joined themselves: but he was slain, and all, that had been persuaded by him,

37. were scattered abroad, and came to nothing. After this man, rose up Judas of Galilee, in the days of the registering; and drew aside much people after him: he also perisht; and all, that had been per-

38. fuaded by him, were dispersed. And, I advise you on this occasion, have nothing to do with these men, but let them alone: for if the contrivance of

39. this business be of men, it will be destroyed; but, if it be of God, ye will be unable to destroy it, and

40. may be found also to be fighters against God. So they followed his advice; and, after calling the apostles up, and beating them, charged them not to speak about the name of Jesus; and let them

41. go. And they went accordingly from the prefence of the council, glad to have been counted worthy of fuffering shame for the name of Jesus:

42. and ceast not every day, in the temple and at home, teaching this gospel, that Jesus is the Christ.

Ch. vi. Now, in those days, as the disciples multiplied,

v. 1. the Grecians complained against the Hebrews, that their widows were neglected in the daily distribu-

2. tion of alms. Upon this, the twelve called to them the whole company of the disciples, and said: It is not proper that we should leave the word of God

3. to ferve tables. Wherefore, brethren, look out for yourselves

- Ch. vi. yourselves seven men from among you, testified to be full of a spirit of wisdom, whom we may set
 - 4. over this bufiness: but we will give ourselves continually to prayer, and to the ministry of the word.
 - 5. And this advice pleased the whole multitude; and they chose out Stephen, a man full of faith and of a holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a
 - 6. profelyte of Antioch: these they presented before the apostles; who prayed, and put their hands up-
 - 7. on them. And the word of God continued to thrive, and the number of the disciples to multiply in Jerusalem exceedingly; and a great multitude of the other Jews were constantly becoming obedient to the faith.
 - 8. Now Stephen, full of favour and power, was performing great wonders and figns among the
 - 9. people. And some of the fynagogue of the Libertines and Cyrenians and Alexandrians, and they of Cilicia and Asia, rose up to dispute with
 - 10. Stephen. But they were not able to withstand the wisdom of that spirit, which was speaking in him.
 - 11. Then they suborned men to fay, We have heard him speak wicked words against Moses and God.
 - 12. And they stirred up the people at the same time, and the elders, and the scribes; and came upon him, and seized him in a body, and brought him to the council, and set up salse witnesses, who said:
 - 13. This man ceafeth not to fpeak wicked words against
 - 14. this holy place and the law. For we have heard him fay, that this Jesus of Nazareth will destroy this very place, and change the customs, which
 - 15. Mofes delivered to us. And all, who were fitting

Ch. vi. in the council, lookt stedsastly at him, and saw his face like the sace of an angel.

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- C. vii. Then spake the high-priest: Are these things v. 1, 2. so? And Stephen said: Brethren and sathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before
 - 3. he dwelt in Charran; and faid unto him: Go from thine own country and from thine own kindred, and
 - 4. come into a land, which I will shew thee. So he left the land of the Chaldeans, and dwelt in Charran: whence also, after his father's death, God removed
 - 5. him into this very land, wherein ye now dwell; but gave him no inheritance in it, not even fo much as to fet his foot on: yet he promifed the possession of it to him and to his posterity, though he had no
 - 6. child. Now God spake thus unto him: Thy posterity will sojourn in a strange land, under bondage and
 - 7. ill treatment, four hundred years: but the nation, to which they will be in bondage, will I punish, said God; and after that they shall come forth, and pay religious
 - 8. fervice to me in this place. And God gave him a covenant of circumcifion: and accordingly Abraham begat Isaac, and circumcifed him on the eighth day; and Isaac begat Jacob, and Jacob begat the twelve
 - 9. patriarchs. And the patriarchs, through envy, fold
 - to. Joseph into Egypt: but God was with him, and delivered him out of all his troubles, and gave him the gift of wisdom in the fight of Pharaoh king of Egypt; who made him governour of Egypt and
 - over all the land of Egypt and Canaan, and great diffres; so that our fathers could find no sustential.

 Vol. II.

 C ance.

Ch.vii. ance. But Jacob, hearing that there was corn in v. 12,13. Egypt, fent out our fathers first; and, on their second journey, Joseph made himself known unto his brethren, and the samily of Joseph became

14. known to Pharaoh. Then Joseph sent to fetch his father Jacob, and all his race, three score and

15. fifteen fouls. So Jacob and our fathers went down

16. to Egypt, and died there; and were carried to Sychem, and laid in the tomb, which Abraham bought for a fum of money of the sons of Emmor the father of Sychem.

17. Now, as the time of the promife, which God fware unto Abraham, was drawing nigh, the people

18. throve and multiplied in Egypt; 'till at last another

19. king arose, who had not known Joseph. He dealt unjustly with our race, and ill-treated our fathers, by making them cast out their young children, that

20. they might not be kept alive. During which time Moses was born, divinely beautiful; and was brought up for three months in his father's house:

21. and Pharaoh's daughter took him up after he had been cast out, and brought him up for her own

22. fon. So Moses was taught all the wisdom of the Egyptians; and he became mighty in words and

23. actions. Now, when he was forty years old, a concern for his brethren the children of Ifrael

24. came into his heart; and, feeing one of them fuffer wrong, he affifted him, and avenged him when he was overpowered, by fmiting the Egyptian.

25. Now he supposed his brethren to perceive that by his hand God was giving them deliverance:

26. but they did not perceive it. So, on the next day, he met with two of his brethren fighting, and endeavoured

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Ch.vii. deavoured to reconcile them; faying, Sirs! ye are v. 27. brethren: why do ye hurt each other? But he, who was in the wrong, pusht him away, faying:

28. Who made thee a ruler and a judge over us? Dost thou mean to kill me, as thou killedst the Egyp-

29. tian yesterday? So Moses sled because of this matter; and sojourned in the land of Madian, where he begat two sons.

30. And, after forty years, an angel of the Lord appeared unto him in the wilderness of mount Sina,

31. in a flame of a bramble on fire. Now Moses was astonished at this appearance; and, as he was going up to consider it, a voice came unto him from

32. the Lord: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of facob.

Then, as Moses was trembling, and durst not con-

33. fider it; the Lord faid unto him: Take thy shoes from thy feet; for the place, on which thou standest, is

34. holy ground. I have carefully observed the ill treatment of my people in Egypt, and have heard their groaning, and am come down to deliver them: come

35. now, therefore, I will fend thee into Egypt. So this very Moses, whom they rejected, saying, Who made thee a ruler and a judge over us? God sent forth as a ruler and a deliverer by the hand of an

36. angel, that appeared to him in the bramble. This very man brought out the people, and performed wonders and figns in the land of Egypt and in the

37. red sea, and in the wilderness, forty years. This is that Moses, who said unto the children of Israel, A prophet will the Lord your God raise up for you from among your brethren, as he raised me. Hearken unto

38. him. This very man was amidst the church in the C 2 wilder-

- Ch.vii. wilderness, with the angel, who spake unto him in the mount Sina, and with our fathers; and received from God the doctrines of life to give unto
 - 39. us: whom our fathers refused to obey, and rejected, and turned back in their hearts to Egypt,
 - 40. faying unto Aaron: Make us gods to go before us; for as to this Moses, who brought us out of the land of Egypt, we know not what is become
 - 41. of him. So they made a calf in those days, and offered a facrifice to the image, and feasted them-
 - 42. felves before the works of their own hands. Upon this God gave them up again to pay religious fervice to the host of heaven, as it is written in the book of the prophets, Have ye offered to me, O! house of Israel, slain beasts and sacrifices these forty
 - 43. years in the wilderness? But ye took up the tent of Moloch and the star of your god Rephan; images, which ye made to worship them: so I will carry you away beyond Babylon.
 - 44. The tabernacle of the testimony was among our fathers in the wilderness, according to the appointment of God, who bade Moses make it after
 - 45. the fashion of what he had seen: which also our fathers received, and brought in with Joshua, when he possess those nations, which God drove out before the face of our fathers, unto the days
 - 46. of David; who found favour in the fight of God, and defired to provide a habitation for the God of
 - 47. Jacob; but it was Solomon, who built God a
 - 48. house. Though indeed the most high dwelleth not in temples made with hands, as the prophet faith:

 Heaven is my throne, and the earth my foot-stool;
 - 49. what house will ye build for me, saith the Lord? and which

Ch.vii. which is the place of mine abode? Did not my hand v. 50. make all these things?

- 51. Ye stiff-necked men, of uncircumcifed heart and ear! ye are always opposing the holy spirit: as
- 52. your fathers did, so ye do. Which of those prophets who foretold the coming of that righteous man, whom ye have betrayed and murdered, did

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- 53. not your fathers purfue and flay? Ye, who received the law by the ministration of angels, but kept
- 54. it not. Now, when they heard these things, they were exceedingly enraged in their hearts, and
 - of a holy spirit, lookt stedfastly towards heaven, and saw a divine brightness, and Jesus at the right
 - 56. hand of God; and faid: Behold! I fee the heavens opened, and the fon of man at the right hand of
 - 57. God. And, as he cried out with a loud voice, they stopt their ears, and rusht with one accord upon him, and cast him out of the city to stone
- 58. him: and the witnesses put off their upper garments at the feet of a young man named Saul.
- 59. And, as they stoned Stephen, he continued appealing to them, and faying: Lord Jesus! receive my
 - 60. spirit! And he knelt down, and cried out with a loud voice: Lord! lay not this fin to their charge!
- Ch. viii. And, when he had faid this, he fell afleep. Now
 - v. 1. Saul was gladly confenting to his death.

And they of the church were grievously haraffed in Jerusalem on that day, and were all scattered abroad through the countries of Judea and Sama-

2. ria, except the apostles only. Now fome devout men prepared Stephen for his burial, and made great lamentation over him.

- Ch. viii. But as for Saul, he made havock of the church,
 - v. 3. going into every house, haleing both men and wo-
 - 4. men, and delivering them up into prison. So the disciples were scattered abroad hereupon, and went through the country, declaring the doctrine of the
 - 5. gospel. Now Philip went down to a city of Samaria, and continued preaching to them the Christ.
 - 6. And the multitudes were attentive with one mind to the words of Philip, from hearing the nature of his doctrine, and feeing the miracles, which he was
 - 7. constantly performing. For unclean spirits, crying out with a loud voice, came out of many, who had them: and many with palsies, and many lame pea-
 - 8. ple, were healed. And there was great joy in that city.
 - 9. Now a certain man, named Simon, had been fome time in that city, aftonishing the nation of Samaria with his magic, pretending that he was
 - 10. fome great person: to whom they all gave heed, from the least to the greatest, saying, This is that
 - 11. great and powerful messenger of God. So they gave heed to him, because he had for a long time
 - 12. aftonished them with his magic. But, when they believed the gospel of Philip concerning the kingdom of God and the name of Jesus Christ, they were constantly coming to be baptised, both men and
 - 13. women. Now Simon himself believed also, and, after his baptism, kept close to Philip; and was astonished at seeing signs and great miracles performed.
 - 14. Now, when the apostles at Jerusalem heard, that Samaria had received the word of God, they sent
 - 15. unto the Samaritans Peter and John, who went down

Ch. viii. down and prayed for them, that they might receive

v. 16. a holy spirit: for it had not yet fallen upon any of them; they had only been baptised in the name

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- 17. of the Lord Jesus. Then the apostles continued to lay their hands on them, and they to receive a holy spirit.
- 18. Now, when Simon faw, that this holy-fpirit was given by the laying on of the hands of the apof-
- 19. tles, he offered them money, faying: Give me also this power, that, on whomsoever I lay hands, he
- 20. may receive a holy spirit. But Peter said unto
- 21. him: Away with thee and thy money! Thou hast neither part nor lot in this doctrine, for thinking to procure this gift of God with money: for thy
- 22. heart is not right in the fight of God. Repent, therefore, of this thy wickedness; and beg of God, that this deceitfulness of thy heart may thereby be
- 23. forgiven thee: for I perceive thee to be in the gall
- 24. of bitterness and in the bond of iniquity. Then Simon answered and said: Do ye pray unto the Lord for me, that nothing of what ye have said may come upon me.
- and a declaration of the word of God, went back to Jerusalem, and preacht the gospel in many vil-
- 26. lages of the Samaritans. Now an angel of the Lord spake unto Philip, saying: Arise, and go towards the south, to the lonely road that leadeth
- 27. down from Jerusalem to Gaza. And he arose, and went: when behold! an eunuch of Æthiopia, of great authority under Candace queen of the Æthiopians, and entrusted with all her treasure,
- 28. who had been to worship at Jerusalem, was

Ch. viii, on his way home, and was fitting in his charlot, y. 29. reading the prophet Esaiah. Then the spirit said

- 30. unto Philip: Go up to that chariot. So Philip ran up, and heard him reading the prophet Esaiah, and said unto him: Dost thou understand then what
- 31. thou art reading? But he answered: How can I, except some one guide me? And he desired Philip
- 32. to get up and fit with him. Now the part of fcripture, which he was reading, was this: He was carried, like a sheep, to be sain; and as a lamb before
- 33. the butcher is dumb, so he opened not his mouth. In his humiliation his justice was taken away: and who will testify to his conduct? for his life is taken from
 - 34. the earth. Then the eunuch faid unto Philip: I pray thee, of whom doth the prophet fay this? of
 - 35. himself, or of some other man? Upon this Philip opened his mouth, and began from this scripture
 - 36. to preach unto him Jesus. Now, as they were going along the road, they came to some water; and the eunuch faith: See, here is water. Why
 - 37. may not I be baptifed? Then Philip faid: If thou believe with all thy heart, thou mayest. And he answered and faid: I believe that Jesus Christ
 - 38. is the fon of God. Upon which he ordered the chariot to stop; and Philip and the eunuch both went down into the water; and Philip baptised
 - 39. him. Now, after they came up out of the water, a fpirit of the Lord took away Philip; and the eunuch faw him no more, but continued his way
 - 40. rejoicing. So Philip came to Azotus; and preacht the gospel to all the cities, which he past through, 'till he came to Cæsarea,

Ch.

Ch. ix. Now Saul, still breathing out threatening and

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- v. 1. flaughter against the disciples of the Lord, went to
 - 2. the high-priest, and desired of him letters to the fynagogues of Damascus; that, if he found any of this doctrine, he might bring them bound, both
 - 3. men and women, to Jerusalem. And, as he was on the road, near unto Damascus, a light from
 - 4. heaven fuddenly flasht round him; and he fell on the earth, and heard a voice faying unto him, Saul,
 - 5. Saul, why art thou molesting me? Then Saul said: Sir, who art thou? And the voice answered: I am Jesus, whom thou art persecuting. It is dangerous
 - 6. for thee to kick against a goad. Then he, trembling and astonished, said: Sir, what dost thou wish me to do? And the Lord said unto him: Arise, and go into the city; and it will be told thee what
 - 7. thou must do. Now his fellow-travellers continued speechless; hearing the found, but seeing no one.
 - 8. Then Saul arose from the earth, and opened his eyes, but could see nothing: and his companions
 - 9. led him by the hand to Damascus. And he continued fightless three days, and without meat and drink.
- named Ananias, unto whom the Lord had faid in a vision, Ananias! And he faid: Behold! here am
- II I, Lord. Then the Lord faid unto him: Arife, and go into the street called Straight, and enquire at the house of Judas for one Saul of Tarsus; for
- 12. behold! whilft he was praying, he faw in a vision a man, named Ananias, come in, and put his hand
- 13. upon him to restore his sight. And Ananias answered: Lord, I have heard from many about this man,

Ch. ix. man, how much evil he hath done to thy faints in

- v. 14. Jerusalem: and he is here with authority from the chief priests to bind all, that call themselves by thy
 - 15. name. But the Lord faid unto him: Go; for he is unto me a chosen vessel, to bear my name be-

Ch. in

V. 2

- 16. fore nations, and kings, and fons of Ifrael: for I will give an example in him of what may be endured for my name's fake.
- 17. So Ananias went away, and entered the house; and put his hands on Saul, and said: Brother Saul, the Lord, even Jesus, who appeared to thee on the road as thou camest hither, hath sent me, that thou mayest receive thy sight, and be filled with a holy
- 18. fpirit. And immediately fomething like scales fell from his eyes, and he recovered his fight
- 19. that moment, and arose, and was baptised; and strengthened himself by taking nourishment.
- Now, as foon as Saul had been in Damascus 20. with the disciples some days, he was constantly declaring in the synagogues: Jesus is the son of
- 21. God! At which all, who heard him, were greatly amazed, and faid: Is not this he, who made havoc at Jerusalem of those, that call themselves by this name? and lo! he is come hither for the purpose
- 22. of carrying them bound to the chief priests! But Saul was gaining confidence more and more, and confounding the Jews, who dwelt at Damascus, by afferting, This is the Christ!
- 23. Now, after a good many days, the Jews were
- 24. contriving to kill him; and kept watching the
- 25. gates both day and night for this purpose. But their design was known to Saul: so the disciples took him, and let him down the side of the wall by night

Ch. ix. night in a basket. So, when Saul was come to v. 26. Jerusalem, he tried to join himself to the disciples; but they were all asraid of him, not believing him

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- 27. to be a disciple. Then Barnabas took him, and brought him to the apostles; and related to them, how he had seen the Lord on the road; who had spoken to him: and how boldly he had preached
- 28. at Damascus in the name of Jesus. So he continued in the company of the apostles at Jerusalem,
- 29. using great freedom of speech in the name of the Lord Jesus, and talking and disputing with the Grecians; who were constantly endeavouring to
- 30. flay him. Now, when the brethren knew this, they brought him down to Cæfarea, and fent him on to Tarfus.
- Judea and Galilee and Samaria, and went on multiplying and profpering in the fear of the Lord and in the fupport of the holy fpirit.
- 32. Now, as Peter was passing through all the country, he came down also to the faints, that
- 33. dwelt at Lydda: where he met with a certain man named Æneas, who had kept his bed eight years
- 34. with a palfy. And Peter faid unto him: Æneas, Jesus Christ maketh thee well. Arise, and make
- 35. thine own bed. And he arose immediately: and all the inhabitants of Lydda and Saron, who had turned to the Lord, saw him.
- 36. Moreover, there was among the disciples at Joppa, a woman named Tabitha, who was always
- 37. doing good works and giving alms. And it came to pass, at this time, that she fell sick and died: and they washt her, and laid her in an upper chamber.

- Ch. ix. chamber. Now, Lydda being nigh to Joppa, the
 - v. 38. disciples heard that Peter was there; and sent two men unto him, desiring him not to think much at
 - 39. coming over to them. So Peter arose, and went with them: and, when he was come, they carried him up into the chamber; and all the widows stood weeping by him, and shewing fome coats and garments, which Tabitha was making, when she
 - 40. died. Then Peter put all the people out, and knelt down and prayed; and, turning to the body, faid: Tabitha, arife! So she opened her eyes; and, upon
 - 41. feeing Peter, fat up. Then he gave her his hand, and raifed her up: and called the faints and the
 - 42. widows, and prefented her alive. Now this was known throughout all Joppa; and many believed
 - 43. on the Lord. And Peter staid a good many days in Joppa, at the house of one Simon a tanner.
 - C. x. Now there was a certain man in Cæsarea, named
 - v. 1. Cornelius, a centurion, of the band called Italian,
 - 2. a devout man, and a worshipper of God with all his family; a giver of much alms to the people,
 - 3. and praying unto God continually. He faw plainly in a vision, about the ninth hour of the day, an angel of God coming in unto him, and saying,
 - 4. Cornelius! But he, looking stedsastly at the angel, and affrighted, said: What is the matter, Sir? And the angel said unto him: Thy prayers and thine alms have come up for a memorial before
 - 5. God. Now, therefore, fend fome men to Joppa,
 - 6. to fetch Simon, furnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea.
 - 7. He will tell thee what thou art to do. So Cornelius,

Ch. x

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Ch. x. lius, when the angel who had spoken to him was gone, called two of his houshold-servants, and a

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- 8. devout foldier of those, that attended him: and, after telling them the whole matter, sent them to Joppa.
- 9. Now, on the morrow, whilst they were on the road, and were coming near the city, Peter went upon the house-top to pray, about the sixth hour.
- 16. And he was hungry, and wisht to eat; but, while
- 11. they were making ready, he fell into a trance, and faw heaven opened, and a kind of veffel, like a large sheet, let down, by strings at the four cor-
- 12. ners, to the earth: in which was every four-footed creature of the earth, and wild beafts, and creeping
- 13. things, and fowls of heaven. And a voice faid
- 14. unto him: Rife, Peter! flay and eat. But Peter faid: Not fo, Sir: for I have never eaten any thing
- 15. unclean. And a voice, in answer to this, faid a second time unto him: That, which God hath puri-
- 16. fied, esteem not thou unclean. Then, after this had been thrice done, the vessel was taken up again into heaven.
- 17. Now, as Peter was doubting, after he had come to himself, what could be the meaning of this vifion, which he had seen; behold! the messengers of Cornelius had enquired out Simon's house, and
- 18. were come up to the porch, and asking, If Simon,
- 19. furnamed Peter, lodged here? So, while Peter was thinking on the vision, the spirit said unto him: Behold! three men are asking for thee.
- 20. Arise therefore, get thee down, and go with them,
- 21. without scruple; for I sent them. Then Peter went down to the men, and said, Behold! I am he, whom

Ch. x. ye are feeking: for what cause are ye come? And

- v. 22. they faid: Cornelius, a centurion, a righteous man, a worshipper of God, and well spoken of by all the nation of the Jews, was warned from God by a holy angel to send for thee to his house, that he
 - 23. may hear what thou hast to say. Then Peter called them in, and lodged them: and, on the morrow, went with them; and some of the
 - 24. brethren at Joppa accompanied him. And the next day they came into Cæfarea; and Cornelius was expecting them, and had called together to
 - 25. his house his kinsmen and near friends. Now, when Peter entered, Cornelius met him, and fell
 - 26. at his feet, and paid him homage. But Peter raifed him up, and faid: Rife up! for I myfelf am
 - 27. but a man. And he went in, talking with Corne-
 - 28. lius, and found much company there; and faid unto them: Ye know that it is unlawful for a Jew to keep company with, or to come near, a stranger:

 God, however, hath directed me to esteem no one
 - 29. unholy or unclean. And therefore I came, when I was fent for, without gainfaying; and wish to
 - 30. know on what account ye fent for me. And Cornelius faid: Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house; when behold! a man stood before me
 - 31. in white rayment, and faid: Cornelius, thy prayer is heard, and thine alms are remembered in
 - 32. the fight of God. Send therefore unto Joppa to fetch Simon, whose furname is Peter; who lodgeth in a house by the sea belonging to Simon a tanner;
 - 33. that he may come, and talk with thee. So I fent to thee immediately; and it is well that thou art

come:

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Ch. x. come: now, therefore, we all are present before God, to hear all the directions, which God hath

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34. given thee. Then Peter opened his mouth, and faid: Of a truth I perceive, that God is no respect-

35. er of persons; but in every nation, he, who feareth him and worketh righteousness, is accepted by

36. him. That doctrine, which God fent to the children of Ifrael, when he delivered to them a gospel of peace by Jesus Christ, belongeth equally to all.

37. For ye know that affair of Jesus of Nazareth, which took place throughout all Judea, beginning from Galilee, after the baptism, which John pro-

38. claimed; how God anointed this Jesus with a holy spirit and with power; and how he went through the country doing good, and healing all, that were oppressed by the devil; for God was with him.

39. And we are witnesses of all those things, which he did both in the land of the Jews and in Jerusalem.

40. Him indeed they flew by hanging on a cross; but this very man God raised up to life on the third

41. day, and appointed to shew himself, not to all the people, but to witnesses chosen before by God, even to us, who are and drank with him after his

42. refurrection from the dead: and he commanded us to preach and give earnest affurance to the people, that it is he, who is ordained by God a judge

43. of the living and the dead. To him all the prophets bear this testimony, that every believer in him would receive a remission of sins in his name.

While Peter was yet speaking these words, the holy spirit fell upon all, who were listening to his

45. doctrine: and the believers of the circumcifion, who had come with Peter, were aftonished, that

this

Ch. x. this gift of the holy spirit was poured out on the v. 46. Gentiles also: for they heard them speaking in

- 47. different languages, and magnifying God. Then faid Peter: Can any one forbid water, that these, who have received the holy spirit, should not be
 - 48. baptised as well as we? So he directed them to be baptised in the name of the Lord. Then they askt him to stay some days more.
- Ch. xi. Now the apostles and the brethren in Judea
 - v. 1. heard, that the Gentiles also had received the
 - 2. word of God. So, when Peter went up to Jerufalem, they of the circumcifion questioned him, say
 - 3. ing: Didst thou go then into the houses of uncir-
 - 4. cumcifed men, and eat with them? Then Peter began, and laid the matter before them in order, fay-
 - 5. ing: Whilst I was praying in the city of Joppa, during a trance I saw a vision, a kind of vessel coming from heaven, let down by four strings, and
 - 6. reaching to me. And I lookt earnestly upon it, and saw the four-footed creatures of the earth, and wild beasts, and creeping things, and the sowls of
 - 7. heaven: and I heard a voice, faying, Arife, Peter!
 - 8. flay and eat. But I faid: Not fo, Sir: for nothing common or unclean hath ever come into my
 - 9. mouth. Then the voice in answer said a second time from heaven: What God hath purified,
 - to. efteem thou not unclean. Now, when this had been done three times, every thing was drawn up
 - 11. again into heaven. And behold! immediately three men, fent from Cæfarea unto me, came up
 - go with them without scruple: and these fix brethren

THE APOSTLES. Ch. xi. brethren also accompanied me; and we went into v: 13. the man's house: And he related to us, how he faw the angel in his house, saying unto him, Send men unto Joppa to fetch Simon, whose furname is 14. Peter: he will declare a doctrine to thee, by which 15. thou and thy family may be faved. And, after I had begun to speak, the holy spirit fell upon them, 16. as upon us at first. Then I called to mind this faying of the Lord : John indeed baptised in water, but 17. ye will be baptifed with a holy spirit. Forasmuch then as God had given unto them, upon believing on the Lord Jesus Christ, the same gift as unto us; 18. was I able to hinder God? And, upon hearing thefe things, they were fatisfied, and glorified God, faying, Hath God then given to the Gentiles also repentance unto life? 19.

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Moreover, they who had been feattered abroad upon the perfecution occasioned by Stephen, went forwards as far as Phœnice and Cyprus and An-

20. tioch, declaring the word to Jews only. But fome of them, Cyprians and Cyreneans, went to Antioch, and preacht the gospel of the Lord Jesus

to the Greeks. And the hand of the Lord was with them; fo that a great number of people be-

lieved, and turned to the Lord. Now these tidings reacht the ears of the church in Jerusalem;

and they fent Barnabas thence to Antioch: who, when he was come, and faw this kindness of God, was glad; and conftantly exhorted all to continue close unto the Lord with the fame determin-

ation of heart; for he was a good man, and full of the holy spirit, and of faith. And a great number was added to the Lord.

VOL. II.

Now

Ch. xi. Now Barnabas went away for Tarfus to feek Saul; v.25, 26. and, when he had found him, brought him to Antioch: and for a whole year they came together in that church, and taught a great multitude: and the disciples were first called Christians at Anti-

27. och. Now, in those days, some teachers came down from Jerusalem to Antioch; one of whom,

28. named Agabus, arose, and fignified by the spirit, that there was going to be a great famine throughout all the world: which came to pass accordingly

29. under Claudius Cæfar. Then every one of the disciples, after his ability, determined to fend re-

30. lief to their brethren of Judea: which they did accordingly; and fent it to the elders by the hands of Barnabas and Saul.

Ch. xii. Now about that time Herod the king put forth v. 1, 2. his hands to hurt some of the church: so he slew

- 3. James, the brother of John, with the fword: and, when he faw it pleased the Jews, he proceeded to feize Peter also. Then were the days of unleaven-
- 4. ed bread. Accordingly, he apprehended Peter, and put him in prison, and set a guard of sixteen soldiers over him; intending to bring him out,
- 5. after the paffover, to the people. Peter, therefore, was kept in prison; but earnest prayer was made by the church unto God for him.
- 6. Now, the very night before Herod intended to bring him forth, as Peter was afleep between two foldiers, bound with two chains, and the keepers
- 7. before the door were watching the prison; behold! an angel of the Lord presented himself, and a light shone in the room: and the angel smote

Peter

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Ch. xii. Peter on the fide, and awakened him, faying, Rife up quickly! And the chains fell off his hands.

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8. And the angel faid unto him: Gird thy coat about thee, and tie on thy fandals. And he did fo. Then faith the angel to him: Cast thine upper garment

9. about thee, and follow me. And Peter went out after him, but knew not what was done by the angel to be true; for he was thinking, that he faw a

to. vision. Now, when they had passed the first and fecond ward, they came to the iron gate, which leadeth into the city: and this opened to them of it's own accord: so they went out of the prison; and, as soon as they had gone through one street,

ti. the angel left him. Upon this, Peter came to himself, and said: Now I know certainly, that the Lord hath sent out this messenger of his, to deliver me from the hand of Herod, and from all this

after fome confideration, he went to the house of Mary the mother of John, furnamed Mark; where a good many were gathered together, and pray-

13. ing. Now, when Peter had knocked at the door of the porch, a maid-fervant, named Rhode, came

14. up to listen; but, knowing Peter's voice again, did not flay to open the door for gladness; but ran in and told them, that Peter was standing before

mad. But she kept positively affirming, that it

Peter continued knocking: so they opened the door; and, on seeing him, were greatly assonished.

17. But he waved his hand for them to be filent, and related to them, how the Lord had brought him

- Ch. xii. out of the prison: and he said, Tell these things from me to James and the brethren. Then he left them, and went out on his way to another place.
 - 18. Now, as foon as it was day, there was no small disturbance among the soldiers, what was become
 - 19. of Peter. But Herod, after feeking him in vain, and examining the keepers, ordered them to be carried away for execution; and went down from Judea, and continued in Cæfarea.
 - 20. Now Herod had a quarrel with the Tyrians and Sidonians; and they came to him with one accord; and, having made Blastus, the king's chamberlain, their friend, desired peace; because their country
 - appointed, Herod, in his royal robes, and feated on the throne, was making his harangue unto the
 - 22. people; who kept crying out thereupon, The
 - 23. voice of a god, and not of a man! when immediately an angel of the Lord smote Herod, because he gave not God the glory: and he expired, eaten up by worms.
 - 24. Now the word of the Lord continued thriving
 - 25. and abounding: and Barnabas and Saul returned from Jerusalem, after fully performing their service; and took with them John, whose surname was Mark.
- Ch. xiii. Now there were in the church at Antioch cer
 - v. 1. tain prophets and teachers; as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod
 - 2. the tetrarch; and Saul. And, whilst they were ministering to the Lord, and fasting, the holy spirit said:

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Ch. xiii. faid: Separate for me Barnabas and Saul for the v. 3. office, unto which I have called them. So the church, after fasting and praying, and laying hands

4. on them, fent them away: and they, having been thus fent forth by the holy spirit, went down to

5. Seleucia, and thence took ship for Cyprus: and, when they had reached Salamis, they continued to declare the word of God in the synagogues of the

6. Jews; and had John for their affiftant. Now, after passing over the island of Cyprus as far as Paphos, they found a certain magician, a false teacher, a Jew, named Barjesus, in the train of the deputy-governour Sergius Paulus, a man of under-

7. standing, who called to him Barnabas and Saul,

8. and defired to hear the word of God. But the magician, otherwise called Elymas, opposed them, endeavouring to turn aside the governour from the

9. faith. Then Saul, who was called Paul alfo, filled with a holy spirit, set his eyes upon him, and said:

to. O! full of all guile and of all craftiness! son of the devil! enemy of all righteousness! wilt thou not cease making crooked the straight ways of the

now against thee; and thou wilt be blind, without seeing the sun, for a season; when immediately a mist and a darkness fell upon him; and he was go-

12. ing about in fearch of a guide. Then the governour, upon feeing that, believed; in aftonishment at this doctrine of the Lord.

Paphos, and come to Perga in Pamphylia; except John, who left them, and returned to Jerusalem.

14. So they went on from Perga, and came to Antioch;

Ch. xiii. where they entered the fynagogue on the fabbath-

- v. 15. day, and fat down. And, after the reading of the law and the prophets, the rulers of the fynagogue fent unto them, faying: Brethren, speak; if yo have any subject of exhortation to the people.
 - 16. Then Paul stood up, and waved his hand, and said: Ye men of Israel, and ye worshippers of God!
 - 17. hearken unto me. The God of this people Israel chose our fathers for himself, and prospered this people during their pilgrimage in the land of Egypt, and brought them out thence with an up-
 - 18. lifted arm, and for the space of forty years fed them
 - 19. in the wilderness; and divided among them the country of seven nations, whom he destroyed, in
 - 20. the land of Canaan. And, after these things, during four hundred and fifty years, he gave them judges,
 - 21. until Samuel the prophet. And afterward they defired a king; and God gave them Saul the fon of Cis, a man of the tribe of Benjamin, for forty
 - 22. years: and, after removing him, raised up for them David to be their king; to whom also he gave this testimony: I have found David, the son of Jesse, a man after my own heart; who will perform all my will.
 - 23. Out of this man's race hath God, according to pro-
 - 24. mife, raifed unto Israel Jesus for a saviour; before whose appearance, John first preacht a baptism of
 - John, as he was finishing his course, said: I am not he, whom ye suppose me to be: but behold! one is coming after me, the shoe of whose feet I am not worthy to untie.
 - 26. Brethren, fons of the race of Abraham, and ye worshippers of God among you! unto you was the doctrine

Ch. xiii. doctrine of this falvation fent. For the inhabitants

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- v. 27. of Jerusalem and their rulers, not attending to this doctrine, nor to the declarations of the prophets, which are read every sabbath-day, fulfilled them by con-
 - 28. demning Jesus. And, though they found no just cause of death in him, desired Pilate, that he might
 - 29. be flain. So, after accomplishing all that had been written of him, they took him down from the
 - 30. crofs, and laid him in a tomb: but God raifed him
 - 31. up from the dead. And he was feen feveral days by those, who had come up with him from Galilee to Jerusalem; and are witnesses for him unto the
 - 32. people. And we are declaring unto you the glad tidings of the promife made unto the fathers; how God hath performed this for their children,
 - 33. by fending Jesus to us; as indeed it is written in the second psalm: Thou art my son; this day have
 - 34. I begotten thee. Now, that he raised him up from the dead, to return no more to corruption, the scripture hath thus declared: I will give unto you the
 - 35. fure mercies of David. Wherefore, it saith also in another place: Thou wilt not suffer thy holy one to see
 - 36. corruption. For David indeed, after ferving, during his own life, the will of God, fell asleep, and
 - 37. was laid with his fathers; but God raifed up
 - 38. Jesus, so that he saw not corruption. Be it known, therefore, unto you, brethren, that through him a
 - 39. remission of sins is declared unto you; and to every believer in him, an acquittal from all those sins, from which ye could not be acquitted under the
 - 40. law of Moses. Take care then, that this declara-
 - ye despisers! and be astonished, and hide your selves:

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Ch. xiii. for I am performing a work in your days; a work, which ye will in no wife believe, though a man plainly declare it unto you.

Ch. x

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- Gentiles were defiring, that the fame doctrine might be delivered to them on the next fabbath-
- 43. day. And, after the fynagogue broke up, many of the Jews and the devout profelytes went with Paul and Barnabas, who were constantly talking with them, and perfuading them to continue in this gracious dispensation of God.

Now, on the next fabbath, almost the whole city was got together to hear the word of God.

45. When the Jews, however, faw fuch multitudes, they were filled with envy, and continued contradicting what was faid by Paul; adding also wick-

- A6. ed speeches to their contradiction. But Paul and Barnabas, with great presence of mind, said unta them: It was necessary, that this word of God should be first spoken unto you; but, since ye thrust it from you, and do not think proper to accept this offer of everlasting life, we turn ourselves
- 47. to the Gentiles: for thus hath the Lord commanded us, faying, I have fet thee as a light to the Gentiles, to be a falvation to the extremity of the land.
- 48. Now, when the Gentiles heard this, they were rejoicing and glorifying God; and, as many as were
- 49. fo disposed, believed unto eternal life. And the word of the Lord continued to spread itself through
- 50. all that country. But the Jews stirred up the devout women of high rank and the chief men of the city, and raised an uproar against Paul and Barna-
- 51. bas, and drove them out of their borders: but they shook

Ch. xiii. shook off the dust of their feet against them, and v. 52. went towards Iconium. And the disciples continued full of joy and a holy spirit.

Ch. xiv. Now at Iconium, Paul and Barnabas went toge-

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- v. 1. ther into the fynagogue of the Jews, and spake in such a manner, that a great multitude both of the
 - 2. Jews and Greeks believed. But the unbelieving firred up the Gentiles, and made their minds ill-
 - 3. affected to the brethren. The apostles abode, however, a long time there, speaking boldly about the Lord; who bore testimony to his gracious doctrine by granting signs and wonders to be performed by
 - 4. their hands. So the multitude of the city was diyided; and part held with the Jews, and part with
 - 5. the apostles. But, when both the Gentiles and Jews with their rulers had a design to assault and
 - 6. stone them, they were aware of it, and escaped to Lystra and Derbe, the cities of Lycaonia, and to
 - 7. the neighbouring country; and continued preaching the gospel there.
 - 8. And there was a man in the neighbourhood of Lystra, who had no use of his feet, having been lame from his birth and never walked: he
 - g. was liftening to the fpeech of Paul; who lookt ftedfastly at the man; and, perceiving that he had
 - 10. faith to be healed, faid with a loud voice, Stand upright on thy feet. And he rose up with a leap, and
 - 11, began to walk about. Now, when the multitudes faw what Paul had done, they lifted up their voices, faying in the language of Lycaonia: The Gods are come down to us in the likeness of men.
 - 12. And they called Barnabas, Jupiter; and Paul, Mercury;

- Ch. xiv. Mercury; because he was the chief speaker. Then
- v. 13. the priest of Jupiter, the guardian-god of the city, brought oxen and garlands to the gates; and, together with the multitudes, was going to facrifice
 - 14. them. But, when the apostles Barnabas and Paul heard of this, they rent their cloaths, and rusht in among the multitudes, crying out, and faying,
- of like weakness with yourselves; declaring unto you glad tidings, that ye may turn from these vanities unto God, the living God; who made the heaven and the earth and the sea, and all things
- 16. that are therein: who, in the ages past, suffered all the Gentiles to walk in their own ways;
- out testimony, inasmuch as he did us good from heaven, by giving rains and fruitful seasons, and

Ch.

- 18. filling our hearts with food and good cheer. And by these words they could hardly restrain the multitudes from facrificing to them.
 - 19. Then fome Jews of Antioch and Iconium came thither; and, having gained over the multitudes, floned Paul, and dragged him out of the city, sup-
 - 20. poing him to be dead. But, while the disciples were standing round him, he arose and went into the city; and, the next day, departed with Barna-
 - 21. bas to Derbe; and, after preaching the gospel in that city, and making a good many disciples, they went back to Lystra and Iconium and Antioch;
- them to continue in the faith, because through many afflictions we must come into the kingdom
- 23. of God. Then, after appointing elders in the church

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m ne ch Ch. xiv. church for them, and praying, and fasting, they commended them to that Lord, on whom they

24. had believed. So they past through Pisidia, and

25. came to Pamphylia; and, after preaching the

26. word at Perga, they came down to Attalia; and thence failed away for Antioch, from which place they had been recommended to the favour of God for the work, which they had performed.

27. Now, after they had got thither, and gathered the church together, they related what God had done by their means, and that he had opened a door of

28. faith to the Gentiles: and they continued there a good while with the disciples.

Ch. xv. Now fome, who came down from Judea, were

v. 1. teaching the brethren, Except ye circumcife yourfelves after the manner of Moses, ye cannot be

2. faved. As, therefore, Paul and Barnabas differed with them much in opinion, and could not fettle the difpute; the brethren determined, that Paul and Barnabas with fome other of their number should go up to Jerusalem to the apostles and eld-

3. ers about this question. They, therefore, being thus fent by the church, declared fully, as they past through Phænicia and Samaria, the conversion of the Gentiles; and caused great joy to all the bre-

4. thren. Now, when they were come to Jerusalem, they were received with approbation by the church and the apostles and the elders, and related what

5. God had done by their means, and how certain believers of the feet of the Pharifees had rifen up, and faid, that it was proper to circumcife the

- Ch. xv. Gentiles, and to command them to keep the law of Mofes.
 - 6. Accordingly, the apostles and the elders met to-
 - 7. gether to confider this matter: and, after much debate, Peter rose up, and said unto them: Brethren, ye know, that a good while since God made choice of us, that the Gentiles by my mouth might
 - 8. hear the word of the gospel, and believe. And God, who knoweth the heart, bare testimony to them, by giving unto them the holy spirit, even as
 - 9. he had given it also unto us: and made no difference between us and them, having purified their
 - try God, by putting a yoke upon the neck of these disciples, which neither our fathers nor we have
 - 11. been able to bear? But I believe, as well as these men, that the Gentiles are saved through the favour of the Lord Jesus Christ.
 - Barnabas and Paul, while they related what figns and wonders God had wrought by them among
 - 13. the Gentiles. Now, when they had done fpeaking, James answered: Brethren, hearken unto
 - 14. me. Simeon hath related, how God, some time ago, shewed kindness to the Gentiles, by taking
 - 15. out of them a people for his name. And with this agree the words of the prophets, as it is written,
 - 16. After these things, I will again build up afresh the tabernacle of David, which had fallen down; and will
 - 17. restore it's ruins, and set it up: that the rest of mankind may diligently seek the Lord, and all the Gentiles, who are called by my name, saith the Lord, who doeth

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V.I

Ch. xv. all these things. Known unto God are all his v.18,19. works from the beginning of the world. Wherefore, my opinion is, that we give no improper trou-

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20. ble to those Gentiles, who turn to God; but charge them by letter to abstain from eating the sacrifices to idols, and from fornication, and from

21. things ftrangled, and from blood. For Moses hath of old his preachers in every city, and is read on every sabbath in the synagogues.

the elders and all the church, to choose out of themselves these men to go to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, 23. and Silas; leading men among the brethren: by

whom they fent this letter.

The apostles and the elders and the brethren wish health unto their brethren of the Gentiles in

24. Antioch, and Syria, and Cilicia! Forasmuch as we have heard, that some, who went out from us, have troubled you with doctrines, and unsettled your minds, by enjoining circumcision and the keeping of the law; to whom we gave no such

25. commission: we have all agreed to send chosen men unto you, with our beloved brethren Barna-

26. bas and Paul; men, who have delivered up their

27. lives for the name of our Lord Jesus Christ. Accordingly, we have fent Judas and Silas with them, who will also tell you the same things that

28. we have written. For it feemeth good to the holy fpirit and to us, to lay upon you no other burden

29. than these necessary things; to abstain from eating facrifices to idols, and from blood, and from things strangled, and from fornication: from which if ye

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wholly

- Ch. xv. wholly keep yourselves, ye will do right. Fare ye well!
 - 30. So the messengers went away, and came to Antioch, and delivered the letter to all the brethren

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- 31. assembled together: who read it, and rejoict
- 32. at this encouragement. Then Judas and Silas, who were themselves also teachers, in a long discourse exhorted the brethren and confirmed
- 33. them: and, after staying some time, they went in peace from the brethren to the apostles;
- 34. except Silas, who thought proper to continue
- 35. there. Moreover, Paul and Barnabas also staid at Antioch; teaching and preaching, with many others also, the glad tidings of the word of the Lord.
- 36. Now, fome days after, Paul faid to Barnabas:
 Let us go back, and fee how the brethren go on
 in every city, where we preacht the word of the
- 37. Lord. And Barnabas determined to take with
- 38. them John called Mark: but Paul did not think fit to take with him a man, who had left them in Pamphylia, and not gone with them upon that bu-
- 39. finess. The dispute, therefore, was so sharp between them, that they parted from each other; and so Barnabas took Mark with him, and sailed
- 40. away for Cyprus: but Paul chose Silas, and departed also; after he had been commended to the
- 41. favour of God by the brethren: and past through Syria and Cilicia, confirming the churches.
- Ch. xvi. Now, when Paul came to Derbe and Lystra, v. 1. behold! he found there a certain disciple, named Timothy, (son of a woman, who was a Jewess and a be-

Ch. xvi. a believer, but his father was a Greek) well spoken v. 2. of by the brethren about Lystra and in Iconium.

- 3. This man Paul wisht to go forth with him: so he took and circumcifed him, because of the Jews, who were in those parts: for they all knew that his father was a Greek.
- 4. Now, as Paul and Silas past through the cities, they recommended to them all to keep the decrees, that had been agreed upon by the apostles
- 5. and the elders at Jerusalem. So the churches were constantly strengthening in the faith, and increasing in number every day.
- 6. Now, when they had passed through Phrygia and the country of Galatia, being hindered by the holy spirit from publishing the word in the lesser
- 7. Asia, they came to Mysia, and attempted to go along Bithynia; but the spirit of Jesus suffered
- 8. them not: fo they went by Myfia and came down
- 9. to Troas. And Paul faw a vision in the night; a man of Macedonia standing by him, and entreating him in these words: Cross over into Macedonia,
- fion, we were defirous of departing for Macedonia: affuring ourselves that God had called us to
- cordingly for Troas, and came straight to Samothrace, and the next day to Neapolis, and thence
- to Philippi, by which city there is an entrance into that part of Macedonia, a colony: and we continued fome days in that city.
- 13. And, on the fabbath-day, we went out at the city-gate by a river's fide, where prayer was usually made; and were fitting in discourse with some

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- Ch. xvi. some women, who had assembled there; when one, v. 14. named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, was listening to us: and the Lord so opened her heart, that she received the doctrines of Paul, and was baptised
 - ing: If ye think me faithful to the Lord, come and stay in my house. And she prest us to compliance.
 - 16. Now, as we were going to prayer, there met us a maid-fervant, who had a spirit of Python, and brought much gain to her masters by divination.
 - 17. She kept following Paul and us, and crying out, These men are servants of the most high God,
 - 18. and proclaim unto us a way of falvation. And she continued to do this for many days; so that Paul was wearied out, and turned, and said to the spirit: I charge thee, in the name of Jesus Christ, to come out of her. And it came out that moment:
 - 19. But, when her masters saw that this hope of their gain was gone out of her, they seized Paul and Silas, and dragged them into the market-place, and
 - 20. brought them before the magistrates, saying: These men, these Jews, are grievously disturbing our city,
 - 21. and teaching practices, which it is not lawful for
 - 22. us Romans to receive, or observe. And the multitude rose up in a body upon them; and the magistrates tore off their cloaths, and commanded
 - 23. them to be beaten with rods. So they laid many stripes on the apostles, and threw them into prison, with orders to the gaoler to keep them safely:
 - 24. and he, according to these orders, threw them into the inner prison, and fastened their feet in the stocks.

Ch. xvi. stocks. Now, at midnight, as Paul and Silas were

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- v. 25. praying, and finging hymns to God, and the pri-
 - 26. foners liftening to them; on a fudden there was a great shaking, so that the prison rockt from it's foundations, and the doors opened instantly, and
 - 27. the chains of all the prisoners fell off. Then the gaoler, being roused from sleep, and seeing the doors of the prison opened, drew a sword, and was going to destroy himself; supposing that the
 - 28. prisoners had escaped. But Paul cried out with a loud voice, Do thyself no harm; for we are all
 - 29. here. Then the gaoler called for a light, and fprang in, and fell down trembling before Paul
 - 30. and Silas, and led them out, and faid: Sirs, what
 - 31. must I do to be safe? And they said: Believe on the Lord Jesus Christ, and thou and all thy family
 - 32. will be fafe. Then they fpake the word of the Lord unto him, and unto all, who were in his fa-
 - 33. mily. And he took Paul and Silas that very hour of the night, and washt them from their stripes; and was baptised immediately with all his fa-
 - 34. mily: and brought the apostles up into his house, and set victuals before them; and he rejoict exceedingly, with all his family, upon believing in God.
 - 35. Now, when it was day, the magistrates sent the
 - 36. officers, faying, Let those men go. And the gaoler told Paul of this order, The magistrates have sent to discharge you: now, therefore, come out, and
 - 37. depart in peace. But Paul faid unto them: They have beaten us, who are Romans, publicly, without any trial, and thrown us into prison; and now they are for sending us away privately. Not so Vol. II.

Ch. xvi. indeed: but let them come themseves, and conv. 38. duct us out. Now the officers related these words to the magistrates; who were affrighted, when they heard that Paul and Silas were Romans. So

39. they came out and befought them, and conducted

40. them out, and defired them to leave the city. Upon this, Paul and Silas came out of the prison, and went to the house of Lydia: and, after seeing the brethren and exhorting them, departed.

Ch. xvii. Then Paul and Silas travelled through Amphiv. 1. polis and Apollonia, and came to Thessalonica,

2. where there was a fynagogue of the Jews. Now Paul, as his custom was, went in among them: and, for three sabbath-days, continued reasoning

3. with them from the scriptures; explaining the fcriptures, and proving thereby, that it was necessary for the Christ to suffer death, and to rise from the dead; and that the same Jesus, whom I

4. am declaring unto you, is this Christ. Hereupon fome of them were convinced, and joined themfelves to Paul and Silas; and of the devout Greeks a great multitude, and of women of the first rank

5. not a few. But the unbelieving Jews, moved with envy and vexation, taking with them a diforderly rabble, and raising a mob, kept rioting through the city; and came up to the house of Jason, with a design of bringing Paul and Silas

6. out to the people. But, not finding them there, they dragged Jason and some of the brethren before the magistrates, crying out, These men, that have turned the world upside down, are come his

7. ther also, and Jason hath entertained them, though they

35 Marklas. This has to a ge Kahs our hos has a different meaning him from the our Vores . Is not here called them forth

Ch. xvii. they all act in opposition to the decrees of Cæsar, is by affirming, that there is another king, one Jesus.

- 8. And the magistrates, as well as the common peo-
 - 9. ple, were alarmed upon hearing this: fo they took fecurity of Jason and the rest, and let them go.
- and Silas in the night to Berea; who, on their arrival there, went into the fynagogue of the Jews.
 - of Thessalonica, inasmuch as they received the word with the utmost willingness, enquiring daily
 - 12. of the scriptures, if these things were so. And accordingly many of them believed; and of the Grecian women of high rank, and of men, not a few.
 - 13. But, as foon as the Jews of Theffalonica knew, that the word of God was preached by Paul in Berea, they came there also, raising a disturbance
 - 14. among the multitudes. Upon this, the brethren fent away Paul immediately, as if on his way to the fea, but Silas and Timothy staid behind at Berea.
 - 15. Then they, who had the conduct of Paul, brought him as far as Athens; and, after receiving an order from him to Silas and Timothy, to come to him as foon as possible, went away.
 - 16. Now, while Paul was waiting for them at Athens, his mind was provoked within him, at
 - 17. feeing the city fo full of images. Moreover, he was constantly reasoning with the Jews and with the Gentile proselytes in the synagogue, and every day in the market-place with such as came in his

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Ch.xvii. way. And some of the Epicurean and the Stoic v. 18. philosophers happened to meet with him, some of whom said, What doth this babbler mean to say? And others: He seemeth to be a strange publisher of new dæmons! because he was preaching to

19. them Jesus and THE RESURRECTION. So they took him, and brought him to the court of Areopagus, faying, We cannot understand what this new doctrine, which is proposed by thee, is:

20. for thou bringest some strange things to our ears. We wish, therefore, to know what these things

21. can mean. (For all the Athenians and the strangers, that came among them, were constantly employed in nothing else but in telling, or in hear-

22. ing, fomething new.) Then Paul, placing himself in the midst of the Areopagus, spake thus:

Ye men of Athens! I perceive you altogether 23. much given to religious worship. For, as I was going about and taking notice of your deities, I found, among other things, an altar with this infcription, To an unknown God. Whom, therefore, ye reverence without knowing him, the same do I

24. now make known unto you. That God, the creator of this world and of all things, which it containeth; that God, the Lord of heaven and earth, dwelleth not in temples made with hands:

25. nor doth he require fervice at men's hands to fupply his wants; fince he is the giver of life and

26. breath unto all mankind. And he made of one blood every nation of men, to dwell over the whole earth, having fixed from the first the appointed times and boundaries of their habitation;

27. that they might feek for God, inasmuch as they would

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- Ch.xvii. would find him by feeling after him: for indeed v. 28. he is not far from every one of us, as in him we live, and move, and have our being. And to this purpose some of your poets also have spoken: For
 - 29. we are indeed his offspring. Since then we are God's offspring, we ought not to think this divine being like unto any golden or filver or stone image, a cu-
 - 30. rious workmanship of man's fancy. God, however, condemning such ignorance in these times, now chargeth all men every where to reform
 - 31. themselves; because he hath settled a day, on which he is going to judge the world according to justice, by a man, whom he hath appointed; of whose appointment he hath given proof to all by raising him from the dead.
 - 32. Now, when they heard of a refurrection of the dead, some began to laugh; but others said, We
 - 33. will hear thee again of this matter. Upon this,
 - 34. Paul went away from among them. Some, however, kept with him, and believed; among whom was even Dionysius, a judge of the Areopagus, and a woman named Damaris; and others besides them.
- C.xviii. Now, after this Paul left Athens, and went to v. 1, 2. Corinth: and, finding there a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife, because of an order from Claudius that all Jews should depart from Rome;
 - 3. he applied himself to them; and, as he was of the fame trade, he continued with them, working at
 - 4. it: for they were tent-makers by trade. And he constantly reasoned in the synagogue every sab-E 3 bath;

C. xviii. bath; and endeavoured to convince Jews and Greeks.

5. But, when Silas and Timothy were come down
6. from Macedonia, the mind of Paul was violently
disturbed by the opposition and wicked speeches
of the Jews, whilst he was earnestly affuring them
that Jesus was the Christ; so that he shook his
upper garment, and said unto them: Your blood

7. clean therefrom: I will go unto the Gentiles. So he departed thence, and went to the house of a man named Justus, a worshipper of God, whose

is upon your own head! From this moment I am

8. house was very near the fynagogue. Now, Crispus, the ruler of the fynagogue, believed in the Lord with all his family: and many of the Corinthians, upon hearing the word, were constantly believing it, and receiving baptism.

Then the Lord faid to Paul in a vision by night:

to. Fear not; for I am with thee, and no one shall come upon thee to hurt thee: but speak, and be not silent; because I have much people in this

11. very city. And he staid among them a year and fix months, teaching the word of God.

Jews rose up with one mind against Paul, and

13. brought him to the judgement-feat, faying, This man is perfuading our people to worship God con-

14. trary to the law. So, when Paul was going to open his mouth, Gallio faid unto the Jews: If this were a matter of injustice, or villainy, or mischief, O! ye Jews, it would be reasonable for me

words and names and your law, look to it yourfelves;

C. xviii. felves; for I will be no judge of these matters.

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v. 16. And he drave them from the judgement-feat.

17. Then all the Greeks took Softhenes, the ruler of the synagogue, and were beating him before the judgement-seat: and Gallio did not regard them.

18. But Paul, after staying there a good many days longer, left the brethren, and was failing away towards Syria, in company with Priscilla and Aquila, who had shorn his head in Cenchrea, having made

19. a vow. These Paul left at Ephesus; where, on his arrival, he had gone into the fynagogue, and

20. reasoned with the Jews. Now, when they defired him to stay longer with them, he consented not;

21. but parted from them, faying, I must by all means keep this next festival at Jerusalem: but I will

22. come again unto you, if God be willing. So he went away from Ephefus; and, after reaching Cæfarea, and going up and faluting the church, he

23. went down to Antioch: and, when he had staid some time there, he past through the country of Galatia and Phrygia in order, confirming all the disciples.

24. Now a certain Jew, named Apollos, an Alexandrine by birth, a well-informed man, mighty in

25. the scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and, being of a zealous disposition, was constantly speaking and teaching concerning the Lord; and exactly, for one, who knew only the baptism of John.

26. Accordingly, he began to speak with freedom in the synagogue; but, when Aquila and Priscilla heard him, they took him to them, and laid be-

27. fore him the way of God more exactly. Now, as he was disposed to go forwards into Achaia,

E 4 the

- C. xviii. the brethren, after exhorting him, wrote to the disciples to receive him courteously: and, when he was come among them, he contributed much to
 - 28. the believers by his gift: for he was constantly urging against the Jews, with great power, publickly, by proofs from the scriptures, that Jesus is the Christ.
- C. xix. Now, while Apollos was at Corinth, Paul hav
 - v. 1. ing passed through the upper parts of the country, came to Ephesus; where he found certain disci-
 - 2. ples, and faid unto them: Did ye receive a holy fpirit when ye believed? And they faid unto him: We have not even fo much as heard, whether
 - 3. there be a holy spirit. Then said he unto them: Unto what then were ye baptised? And they
 - 4. faid: Unto John's baptism. Then Paul said: John indeed baptised with a baptism of repentance, telling the people to believe on one, who was
 - 5. coming after him; meaning Jesus. So, when they heard this, they were baptised in the name of
 - 6. the Lord Jesus. And, after Paul had laid on them his hands, the holy spirit came upon them; and they continued speaking in different languages,
 - 7. and teaching. And the men were twelve in all.
 - 8. Now Paul went into the fynagogue, and was fpeaking with great freedom for three months; difputing and perfuading concerning the kingdom
 - of God. But, as fome continued hardened and unconvinced, reviling this doctrine before the multitude, he left them, and took away the disciples; disputing daily in the school of one Tyran-
 - re. nus. And this he did for two years; fo that all

Ch. xix. the inhabitants of this part of Asia heard the doctrine of the Lord Jesus, both Jews and Greeks:

11. and God was performing no common miracles by

- 12. the hands of Paul; fo that, when handkerchiefs or aprons were brought from his body to the tick, the diseases left them, and the evil spirits went out of them.
 - 13. Then some of the vagabond Jews, exorcists, took upon them to name over those, who had these evil spirits, the name of the Lord Jesus, saying: We adjure you by that Jesus, whom Paul

14. preacheth. Now the feven fons of Sceva, a chief priest of the Jews, were among those who did

15. this. Then the evil fpirit answered and said: I know Jesus, and am acquainted with Paul: but

16. who are ye? Then the man, in whom the evil spirit was, leapt on them, and overpowered them so much, as to make them see from that house naked

17. and wounded. Now this became known to all, both Jews and Greeks, inhabitants of Ephe-fus: and fear fell upon them all; and the name of

18. the Lord Jesus was magnified. And many believers continued coming with a confession and

19. declaration of their practices: and a good many magicians brought together their books, and burnt them in public; and the value of them altogether was reckoned to be fifty thousand pieces of silver:

20. in fuch a manner did the word of God continue thriving mightily and growing strong!

Paul refolved in his mind, when he had paffed through Macedonia and Achaia, to go to Jerusalem; saying, After I have been there, I must see Rome

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Ch. xix. Rome also. So he sent into Macedonia two of v. 22. his ministers, Timothy and Erastus; whilst he himself staid a while in that part of Asia.

23. Now at this very time there was no fmall difturb-

24. ance about this doctrine. For one Demetrius by name, a filversmith, by making filver models of the temple of Diana, used to furnish no small em-

25. ployment to the workmen. These, and all employed in this business, he got together, and said: Sirs, ye know that our prosperity ariseth from this

26. employment: and ye fee and hear, that this Paul by his perfuafions hath turned afide a confiderable multitude not only of Ephefus, but of almost all Asia; affirming, that these, which are made with

27. hands, are no gods: fo that not only this concern of our's is in danger of detection, but this temple also of the great goddess Diana, of being despised, and her magnificence destroyed; whom all Asia

28. and the whole world doth reverence. When they heard this, they were full of wrath, and kept cry-

29. ing out, Great is Diana of the Ephesians! And the whole city was filled with confusion: and they rusht with one accord into the theatre, after seizing in a body Gaius and Aristarchus, both of Ma-

30. cedonia, the fellow-travellers of Paul. Then Paul was desirous of going in among the populace; but

31. the disciples would not suffer him. And some also of the governours of Asia, who were his friends, were sending to him, and entreating him not to

32. expose himself in the theatre. Now some of the populace were crying one thing, and some another; for the assembly was in confusion, and the greater part knew not for what purpose they were come together. So the multitude encouraged Alexander,

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Ch. xix. the Jews also putting him forward: and he waved

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- v. 33. his hand, and was defirous of making a defence to
 - 34. the people. But, when they knew him to be a Jew, they all kept crying out, for about two hours, with one voice, Great is Diana of the Ephefians!
 - 35. Now, when the town-clerk had appealed the multitude, he faid: Ye men of Ephelus, where then is the man, who doth not know, that the city of the Ephelians is the guardian of the temple of the great goddels Diana, and of the image that fell
 - 36. down from Jupiter? Since then these things cannot be gainfayed, ye ought to be quiet, and do no-
 - 37. thing rashly. For ye have brought these men, who have neither been guilty of profaneness, nor of
 - 38. fpeaking evil against your goodness. Wherefore, if Demetrius and the workmen, that are with him, have an accusation against any one, it is sessionstime, and the governour is here: let them bring
 - 39. their charges against each other: but, if ye want any thing else of another kind, it shall be determined
 - 40. in this affembly, when lawfully met together. For indeed we are in danger of being called in question for this day's meeting; there being no reason for it:
 - 41. nor shall we be able to give an account of this riotous company. And, when he had thus spoken, he dismiss the assembly.

Ch. xx. Now, when this uproar had ceased, Paul callv. 1. ed unto him the disciples, saluted them, and went

- 2. away to go into Macedonia. So, after passing through those parts, and giving much exhorta-
- 3. tion to the brethren, he came into Greece: and, when he had staid there three months, he was going to bear away for Syria; but, upon a plot being

laid

Ch. xx. laid for him by the Jews, he purposed to return

- v. 4. through Macedonia. Now, Sopater of Berea accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra,
 - 5. and Tychicus and Trophimus of Asia, went before,

Ch. X

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- 6. and waited for us at Troas. So we failed away from Philippi after the days of unleavened bread, and came unto them at Troas in five days; where we staid seven days.
- And, upon the first day of the week, when the disciples were got together to break bread, Paul was discoursing with them, intending to depart on the morrow; and lengthened out the discourse
- 8. 'till midnight: for there were a good many lights in the upper room, where they were affembled.
- 9. Now a certain young man, named Eutychus, fitting in the window, as Paul discourst so long, was seized with a deep sleep; and, having sallen backwards as he was sleeping, tumbled from the third story to the bottom, and was taken up dead.
- as he closely embraced him, faid: Do not disturb
- up again, and brake bread, and ate; and then, after conversing a good while, 'till break of day, de-
- 12. parted. And they brought away the young man alive; and were not a little comforted.
- 13. Then we went forwards to the vessel, and bore away for Asso, meaning to take up Paul there; for so he had appointed, intending himself to go
- 14. by land. So he met with us at Affos; where we
- 15. took him up, and came to Mitylene. And, failing thence, on the next day we reacht over against Chios;

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Ch. xx. Chios; but, the day after, fell in with Samos: and, after staying in Trogyllium, we came, on the se-

16. cond day, to Miletus. For Paul had determined to fail by Ephefus, that he might not lofe time in that part of Asia: for he was hastening to be at Jerusalem, if it were possible for him, by the day of Pentecost.

17. Now from Miletus Paul fent to Ephefus, and

18. called to him the elders of that church; and, when they were with him, he faid unto them: Ye know how, from the first day of my coming into Asia, I have behaved among you all this time;

19. ferving the Lord with all lowliness of mind, and in many fears, and trials, which befel me from the

20. contrivances of the Jews: and how I forbore to declare unto you and to teach you nothing, that

21. was profitable; earnestly maintaining, publicly and in private, both to Jews and Greeks, repentance toward God, and faith toward our Lord

22. Jesus Christ. And now behold! I feel myself forced in my mind to go unto Jerusalem, though

23. I know not what will befal me there; fave that the holy spirit in every city pronounceth, saying:

24. Bonds and afflictions await thee. But I make no account of any fuch thing, nor do I regard even my life of any value to myself, in comparison with finishing this race of mine with joy, and this ministry, which I received from the Lord Jesus, that I should earnestly declare these glad tidings

25. of the favour of God. And now behold! I know that ye all, among whom I have passed preaching the kingdom of God, will see my face no more.

26. Wherefore, I declare unto you this very day, that

- Ch. xx. I am pure from the blood of you all; for I forbore
- v. 27. not to tell you the whole will of God. As for
 - 28. yourselves, therefore, and all that flock, of which the holy spirit made you overseers, take care to tend the church of God, which he gained for him-
 - 29. felf by his own fon. For I know this, that, after my departure, grievous wolves will come in upon
 - 30. you, not sparing the flock: and from among yourfelves will men rife up, speaking perverse things,
 - 31. to draw away the disciples after them. Therefore, be watchful; and remember, that, for three years, I ceast not, night and day, to warn every
 - 32. one of you, with tears. And now, brethren, I commend you unto God and his gracious doctrine, which is able to build you up, and to give you an
 - 33. inheritance among all the faints. I have coveted
 - 34. no one's filver, or gold, or apparel: yea, ye yourfelves know that these very hands wholly supplied
 - 35. my own wants and those of my companions. I have given you an example, how, even by labouring in this manner, ye ought to assist the weak; and to remember this saying of the Lord Jesus: It is more happy to give than to receive.
 - 36. And, when he had thus spoken, he knelt down
 - 37. and prayed with them all. So they all wept much; and fell upon Paul's neck, and fondly kift
 - 38. him; forrowing most at his declaration, That they would see his face no more. And they accompanied him to the ship.
- Ch. xxi. Now, when we had separated from them and v. 1. were at sea, we came by a straight course unto Coos, and on the next day to Rhodes, and thence

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and unto nence Ch. xxi. to Patara: and, finding a veffel, that was paffing v. 2. over to Phœnicia, we went aboard, and bore away, and made Cyprus, and left it on the left,

3. keeping our course towards Syria; and landed at Tyre, for there the vessel was to leave her lading.

4. Here we staid seven days upon finding some disciples, who were telling Paul, through the spirit,

5. not to go up to Jerusalem. Now, when these days were ended, we departed on our way; all of them, with wives and children, accompanying us beyond the city: and we knelt down on the shore,

and prayed; and, after taking leave of each other, we went on board the vessel, and they returned

7. home. But we, to finish our voyage, from Tyre came to Ptolemais; where we saluted the bre-

8. thren, and staid with them one day. And, the next day, Paul and we departed thence, and went on board for Cæsarea; where we entered the house of Philip the Evangelist, one of the seven;

and abode with him: and he had four daughters, virgins, who were teachers.

10. Now, as we continued there feveral days, a teacher, named Agabus, came down from Judea

ing his own hands and feet with it, said: Thus declareth the holy spirit; After this manner will the Jews bind at Jerusalem the man, that owneth this girdle; and will deliver him up into the hands of

we, and they of that place, continued befeeching Paul not to go up to Jerusalem. But he answer-

13. ed: What are ye about, weeping, and breaking my heart? for I am ready, not only to be bound,

but

- C. xxi. but even to fuffer death at Jerusalem, for the name v. 14. of the Lord Jesus. So, when he would not be persuaded, we were quiet, saying: The will of the Lord be done!
 - 15. Now, after those days, we made ourselves ready,
- 16. and went up towards Jerusalem: and some of the disciples of Cæsarea went also with us, bringing one Mnason a Cyprian, an old disciple, with whom we were to lodge.
 - 17. So, when we were come to Jerusalem, the bre-
 - 18. thren received us gladly. And, on the day following, Paul went with us to the house of James,
 - 19. where all the elders were already come: whom Paul faluted, and began to relate fully every particular of what God had done among the Gen-
 - 20. tiles by his ministry. Now, when they heard these things, they glorified God, and said unto Paul:

 Thou seess, brother, how many thousands of Jew-
 - 21. ish believers there are, all zealous for the law. But they have been told concerning thee, that thou teachest all the Jews, who live among the Gentiles, to forsake Moses; commanding them not to circumcise their children, nor to walk in the cus-
 - 22. toms of the law. What then is to be done? A multitude will certainly get together; for they will
 - 23. hear that thou art come. Do this, therefore, which we advise thee. There are among us four
 - 24. men, who have a vow on them. Take these with thee, and purify thyself with them, and bear the charges for them, that they may shave their heads, and all may know that there is nothing in what they have been told about thee; since thou also
 - 25. walkest in obedience to the law. But, concern-

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what alfo cerning Ch. xxi. ing the Gentile believers, we have fent by letter our judgement, that they should observe no such thing, save only to abstain from the sacrifices unto idols, and from blood, and from what hath been strangled, and from fornication.

26. Upon this Paul took the men with him; and, on the next day, he purified himself, and went into the temple with them: fignifying the accomplishment of the days of purification, 'till the offering

27. should be made for every one of them. Now, when the seven days were almost ended, the Jews of Asia, seeing him in the temple, set all the multitude in an uproar, and laid hands on him, crying

28. out; Men of Ifrael, help! This is the man, who is teaching every body every where against this people and the law and this place: and besides hath brought Greeks also into the temple, and hath

29. polluted this holy place: (for they had feen before in the city with him Trophimus, the Ephesian; whom they supposed that Paul had brought into

30. the temple.) And the whole city was in motion; and the people ran together, and feized Paul, and dragged him out of the temple: and immediately

31. the doors were shut. Now, as they were about to kill him, tidings came up to the captain of the

32. guard, that all Jerusalem was in confusion: so he took with him immediately soldiers and centurions, and ran down upon them; and when they saw the captain and the soldiers, they left off beating Paul.

33. Then the captain drew near, and laid hold on him, and ordered him to be bound with two chains; and was enquiring who he was, and what

34. he had done. But, as some kept crying one thing, Vol. II.

- Ch. xxi. and fome another, among the multitude, the captain was unable to know the certainty because of the uproar; and therefore ordered him to be car-
 - 35. ried into the castle. Now, when Paul was upon the stairs, it so happened that he was borne away by the soldiers, because of the violence of the
 - 36. croud; for the multitude of the people were fol-
 - 37. lowing, and crying out, Kill him! And, when Paul was brought to the entrance of the castle, he faid unto the captain: May I be allowed to say
 - 38. fomething to thee? The captain faid: Thou canst speak Greek then! What? art'thou not that Egyptian, who, some time ago, stirred up and led off into the wilderness those four thousand russians?
 - 39. But Paul faid: I am a Jew, of Tarfus in Cilicia; a citizen of no mean city: and, I befeech thee, fuffer me to fpeak unto the people.
 - 40. Then Paul, when leave was given, flood upon the stairs, and waved with his hand unto the people; and, a great silence taking place, he ad-
- C. xxii. drest them in the Hebrew tongue, saying: Brethren
 - v. 1. and fathers, hear my defence unto you at this
 - 2. time. Now, when they heard him fpeaking to them in the Hebrew tongue, they were the more
 - 3. filent: and he went on, faying: I indeed am a Jew, born at Tarfus in Cilicia, but brought up in this very city, instructed, after the strictness of the law of our fathers, at the feet of Gamaliel; and zealous in the service of God, as ye all are this day.
 - 4. And I harafst this doctrine unto death, binding and delivering up into prisons both men and
 - 5. women: as even the high-priest, and all the elders, can bear me witness; from whom also I received

C. xxii. letters to the brethren, and went unto Damascus, that I might bring those, which were there also,

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6. bound unto Jerusalem to be punished. But it come to pass, as I was on the road, near Damascus, about noon, that a great light from heaven

7. fuddenly flasht round me: and I fell to the ground, and heard a voice saying unto me, Saul! Saul!

8. why art thou molefting me? But I answered: Who art thou, Sir? And he faid unto me: I am Jesus

 of Nazareth, whom thou art perfecuting. Now they, who were with me, faw indeed the light, but understood not the voice of him, who was

sir? And the Lord faid unto me: Arise, go to Damascus; and there thou wilt be told of all that

11. is appointed for thee to do. But, as I was unable to fee because of the excessive brightness of that light, I was led by the hands of my companions

12. to Damascus. Now one Ananias, a devout man according to the law, well spoken of by all the

13. Jews who dwelt there, came unto me, and faid, as he was ftanding by me: Brother Saul, receive thy fight. And I lookt upon him that very mo-

14. ment. Then he faid: The God of our fathers hath specially chosen thee for himself, to know his will, and to see the righteous Fesus, and to hear

15. a voice from his mouth: for thou wilt be a witness for him unto all men, of what thou hast seen

16. and heard. And therefore why dost thou delay? Arise; get thyself baptised, and wash away thy fins, taking upon thyself his name.

17. Now, after my return to Jerusalem, as I was praying in the temple, I fell into a trance, and saw F 2 Jesus

- C. xxii. Jesus saying to me: Make haste, and get thee v. 18. quickly out of Jerusalem; for they will not re-
 - 19. ceive thy testimony concerning me. And I said:

 Lord, they know that I have been accustomed to
 - imprison and beat throughout the synagogues 20. them, who believe on thee: and, while the blood of Stephen thy witness was shedding, I stood by, gladly consenting to his death, and taking care of
 - 21. the upper garments of his murderers. But he faid unto me, Go: for I will fend thee away far off unto the Gentiles.
 - but, at this word, lifted up their voices, faying:

 Away with fuch a fellow from the earth: for it is
 - 23. not fit that he should live. And, as they were crying out, and shaking their upper garments, and
 - 24. throwing dust into the air; the captain ordered him to be brought into the castle, and examined by scourging, that he might know for what cause
 - 25. they were crying out so against him. And, when they had stretched him out with cords, Paul said to the centurion, who was standing by, Is it lawful for you to scourge a Roman, and uncondemned?
 - 26. Now, when the centurion had heard this, he went up, and told the captain, faying, Take care what
 - 27. thou art about: for this man is a Roman. Then the captain came up, and faid unto Paul: Tell me, art
 - 28. thou a Roman? And he faid: Yes. Then the captain answered: With a great sum did I buy the free-
 - 29. dom of that city. And Paul faid: But I was even born free. Upon this, they, who were going to examine him, kept from him; and the captain was a-
 - 30. larmed, when they heard him to be a Roman. Now,

C. xxii. on the morrow, wishing to know from the Jews the certainty of what he was accused, he loost Paul from his bonds, and ordered the chief priests and all their council to meet; and brought Paul down, and set him before them.

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C. xxiii. Then Paul, looking stedsastly upon the council, v. 1. said thus: Brethren, I have behaved myself altogether before God with a good conscience to this

2. very day. Upon this Ananias the high-prieft commanded the ftanders-by to fmite him on the

- 3. face. Then faid Paul unto him: God is going to fmite thee, thou whited wall! Art thou then fitting to judge me according to the law, and doft thou command me to be fmitten contrary to law?
- 4. And the standers-by faid: Dost thou revile God's
- 5. high-priest? And Paul said: I did not consider, brethren, that he is the high-priest; for it is writ-
- 6. ten, Thou shalt not revile a ruler of thy people. Then Paul, perceiving one part to be Sadducees and the other Pharisees, cried out in the council: Brethren, I am a Pharisee, son of a Pharisee; concerning the hope
- 7. of a refurrection of the dead I am now judged. Now, when he had faid this, there was a diffension between the Pharisees and the Sadducees; and the
- 8. multitude was divided. For Sadducees maintain, that there is no refurrection, and no angel, or fpi-
- 9. rit; but Pharifees allow both thefe. And there was a great shouting: and the scribes on the part of the Pharifees rose up, and strove earnestly, faying: We find nothing amiss in this man; and, if a spirit, or an angel, have spoken to him, let us not
- 10. fight against God. So, a great diffension taking F₃ place,

- C. xxiii. place, the captain, through fear that Paul would be torn in pieces by them, ordered the foldiers to go down and fnatch him from among them, and bring him into the castle.
 - him, and faid: Take courage, Paul! for as thou hast testified of me in Jerusalem, so must thou test-
 - ta. tify also at Rome. And, when it was day, some of the Jews got together, and bound themselves by an oath neither to eat nor drink, 'till they had slain
 - 13. Paul. And more than forty had taken this oath
 - 14. together: and they went up to the chief priests and the elders, saying, We have bound ourselves by a great curse to taste nothing 'till we have slain
 - 15. Paul. So, therefore, do ye and the council fignify to the captain, that he bring Paul down unto you to-morrow, as if ye were going to determine more exactly about him; and we are prepared to kill
 - 16. him before he can get to you. Now Paul's fifter's fon heard of this plot: and came up, and went
 - 17. into the castle, and told Paul of it. Upon which Paul called to him one of the centurions, and faid: Take this young man to the captain; for he
 - 18. hath fomething to tell him. Accordingly the centurion brought him to the captain, and faith: Paul the prisoner called me to him, and desired me to bring this young man, who hath something to tell
 - 19. thee. So the captain took the young man by the
 - 20. hand; and, going afide privately, askt him, What hast thou to tell me? And he said: The Jews have agreed to ask thee to bring Paul down into the council to-morrow, as if they were going to
 - 21. enquire more exactly concerning him: but do not thou

C. xxiii. thou be perfuaded by them; for more than forty of them, who have bound themselves by an oath neither to eat nor drink 'till they have slain him, are lying in wait for that purpose; and are now in

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- 22. readiness, expecting this promise from thee. Then the captain fent away the young man, after charging him, Tell no one what thou hast fignified
- 23. to me: and called to him two centurions, and faid: Make ready two hundred foldiers to go as far as Cæfarea, and feventy horsemen, and two hundred spearmen, at the third hour of the night;
- 24. and provide beafts to carry Paul fafe through to
- 25. Felix the governor. And he wrote a letter to this purpose:
- 26. Claudius Lyfias to the most excellent governour
- 27. Felix fendeth health. This man, who had been feized by the Jews in a body, and was on the point of being killed by them, I refcued by coming up with the foldiers; and have fince learned,
- 28. that he is a Roman. Now, being defirous of knowing their charge against him, I brought him
- 29. down into their council; but I found him accused only upon some questions of their law, and nothing laid to his charge worthy of death or of bonds.
- 30. But, having been informed of a plot laid against the man by the Jews, I sent him immediately to thee; and have given notice to his accusers also to bring their charges against him before thee. Farewell!
- 31. So upon this, the foldiers, according to their orders, took away Paul, and conveyed him by night to
- 32. Antipatris: and, on the morrow, leaving the horsemen to go with him, they went back to the castle.

C. xxiii. But the horsemen came to Cæsarea, and delivered

- v. 33. the letter to the governour, and prefented Paul
 - 34. also to him. Now, when the governour had read
- 35. the letter, he askt of what province Paul was; and, understanding that he was of Cilicia, I will give thee a full hearing, said he, when thine accusers also are come. And he commanded him to be kept in Herod's judgement-hall.

C. xxiv. Now, five days after, Ananias the high-priest v. 1. and the elders came down, with one Tertullus an

- orator, and laid an information before the go-
- 2, 3. vernour against Paul, who was called up; when Tertullus began the accusation, saying: That we enjoy through thee great peace and much prosperity, arising to this nation, at all times and in every place, through thy prudent administration; we acknowledge, most excellent Felix, with all
 - 4. thankfulness. That I may not be, however, further tedious unto thee, I beseech thee to hear me
 - 5. of thy goodness a few words. Finding then this man to be a pest, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, and one, who
 - 6. prefumed also to profane the temple; we laid hold on him, and would have judged him accord-
 - 7. ing to our law: but Lysias the captain came up with great violence, and took him away out of our
 - 8. hands, commanding his accusers to come to thee; whereby thou wilt be able, from examining him thyfelf, to gain a knowledge of all those things, of
 - which we accuse him. Now the Jews also affented, declaring that these things were so.

Then

C. xxiv. Then Paul, after the governour bade him by a v. 10. nod to fpeak, thus answered: As I know thee to have been a judge unto this nation for many years,

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- 11. I the more cheerfully enter on my defence. Now thou must know, that it is not more than twelve days, fince I went up to worship at Jerusalem:
- 12. and they neither found me in the temple disputing with any one, nor bringing the multitudes together either in the synagogues or about the city:
- 13. nor can they prove before thee what they now ac-
- 14. cufe me of. This indeed I confess unto thee, that according to that doctrine, which they call a herefy, so pay I religious service to the God of my fathers; believing all that is written throughout the law and in the prophets: having a hope in
- 15. God, which they also entertain, that there will be a refurrection from death both of righteous and un-
- 16. righteous men. And this is my endeavour, to have always a confcience without offence towards God
- 17. and men. Now, after feveral years, I came to Jerusalem to bring alms unto my nation, and offer-
- 18. ings: at which time fome Jews of Afia found me purified in the temple; but with no croud, and
- 19. without disturbance; who ought to have been here before thee, and accuse me, if they had any
- 20. charge against me. But, as it is, let these very people here speak, if they found any injustice in me
- 21. before the council, or with respect to this single declaration, which I spake loudly among them, Concerning a resurrection of the dead I am this day judged before you.
- 22. Now Felix, upon hearing these things, put them off, by faying, When Lysias the captain is

- C. xxiv. come down, after I have gained a more exact knowledge of this doctrine, I will enquire fully
 - 23. into your business. Then he gave orders to the centurion to have Paul in custody, but without confinement; and to hinder none of his friends from serving him, or coming to him.
 - 24. Now, after fome days, Felix came thither with his wife Drufilla, a Jewess; and fent for Paul, and
 - 25. heard him concerning the faith in Christ. And, whilst he was discoursing of righteousness and temperance and a judgement to come, Felix was alarmed, and said: Go thy way for the present; and, when I find an opportunity, I will send for
 - 26. thee. Now he was in hopes also, that money would have been given him by Paul for his liberty: and, for this reason, he used to send for him often-

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- 27. er, and converse with him. But, after two years, Felix was succeeded by Porcius Festus; and Felix, wishing to gratify the Jews, left Paul bound.
- C. xxv. Festus came accordingly into the province;
 - v. 1. and, after three days, went up from Cæfarea to
 - 2. Jerusalem; where the high-priest and the rulers of the Jews laid information against Paul before him,
 - 3. and were entreating him to favour them by fending for Paul to Jerusalem; intending to lie in wait
 - 4. on the road to kill him. But Festus answered, That Paul was in custody at Cæsarea, and that himself was going thither from Jerusalem very soon.
 - 5. Therefore, faid he, let those of you, who are able to bring any charge against this man, go down
 - 6. with me to accuse him. So, after a stay of eight or ten days longer, he went down to Cæsarea; and, the

C. xxv. the very next day, fat on the judgement-feat, and v. 7. commanded Paul to be brought; and, on his appearance, the Jews of Jerusalem, who had come down, stood round, and brought many and heavy charges against Paul, which they could not prove;

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8. whilft he answered for himself, Neither against the law of the Jews, nor against the temple, nor

9. against Cæsar, have I done any wrong. But Festus, wishing to gratify the Jews, answered Paul, and said: Art thou willing to go up to Jerusalem, and there be tried for these things before me?

no. But Paul faid: I am now standing at the judgement-seat of Cæsar, where I ought to be tried. To the Jews have I done no wrong, as thou also

and had done any thing worthy of death, I should not think much to die: but, if there be nothing in what they accuse me, no one can gratify them

12. at my expence: I appeal unto Cæfar. Then Festus, after a conference with the council, answered: Thou hast appealed unto Cæsar; unto Cæsar shalt thou go.

13. Now, in the course of some days, king Agrippa and Bernice came to Cæsarea, to pay their respects

14. to Festus: and, as they continued there several days, Festus laid Paul's case before the king, say-

15. ing: There is a man, left in prison by Felix, against whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid an informa-

answered, That it is not a custom with the Romans to gratify any man with the condemnation of another; but that the accused must have the accusers

C. xxv. accusers face to face, and be allowed an opportu-

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- v. 17. nity of defence from the charge. Accordingly, they all came hither; and, the day after, without loss of time, I fat on the judgement-feat, and or-
 - 18. dered the man to be brought: against whom his accusers, on their appearance, brought no capital
 - 19. charge, as I expected; but had against him some questions concerning their own religion, and concerning one Jesus, who had died, but was affirmed
 - 20. by Paul to be alive. Now, because I was at a loss on such a question, I askt, if he were willing to go to Jerusalem, and there be tried for these things.
 - 21. But, as Paul appealed to be referved for the determination of Augustus, I commanded him to be
 - 22. kept, 'till I could fend him to Cæfar. Then Agrippa faid to Festus: I also could have liked to hear this man myself. To-morrow, said he, thou shalt hear him.
 - 23. Accordingly, on the morrow, Agrippa and Bernice came with great pomp, and entered the judgement-hall with the captains and principal men of the city; when Festus gave orders for Paul
 - 24. to be brought. And Festus said: King Agrippa! and all ye that are here present! behold this man, against whom the whole multitude of the Jews applied to me both at Jerusalem and in this place, crying out again and again, that he ought to live
 - 25. no longer. But, when I found that he had done nothing worthy of death, and he himself appealed to Augustus, I determined to send him thither:
 - 26. and, as I have nothing certain to write unto my Lord, I have brought him forth before you, and chiefly before thee, king Agrippa! that, after this examin-

C. xxv. examination, I may have fomething to write. For v. 27. I think it foolish to fend a prisoner, without signifying also the charges laid against him.

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C. xxvi. So Agrippa faid unto Paul: Thou hast leave to v. 1. speak for thyself. Then Paul stretcht forth his hand, and began his defence.

2. I think myfelf happy, king Agrippa! in making my defence before thee this day against all the

3. accusations of the Jews; especially as thou art acquainted with all the customs and questions among the Jews: wherefore I beseech thee to hear me

4. patiently. Now, as to my life fince my youth, which I fpent from the first among mine own na-

guainted with me many years ago, know, if they would own it, that, after the strictest sect of our

6. religion, I lived a Pharifee. And now I stand to be judged for a hope of that promise, made by

7. God unto our fathers; which our twelve tribes, earnestly paying religious service to God night and day, hope to obtain. On account of this hope,

8. king Agrippa! I am accused by the Jews. What? It is thought then by you to be incredible, that God

9. should raise up the dead! And I indeed was of opinion once, that I ought to make great oppo-

did in Jerusalem; and, after procuring the authority of the chief priests, I shut up many of the faints in prisons, and gave my vote against those,

punishing them through all the fynagogues, I often compelled them to revile the name of Jesus;

and,

- C. xxvi. and, through excessive rage against them, even to madness, I was pursuing them to foreign cities
 - 12. also. As I was going to Damascus too upon this business, with the authority and permission of the
 - 13. chief priests, at mid-day, as I was on the road, I faw, O! king, a light from heaven, above the brightness of the sun, shine round me and my fel-
 - 14. low-travellers. Now, after we had all fallen to the earth, I heard a voice speaking unto me, and faying, in the Hebrew tongue, Saul! Saul! why art thou molesting me? It is dangerous for thee
 - 15. to kick against a goad. Then I said: Who art thou, Sir? And he said: I am Jesus, whom thou
 - 16. art perfecuting. But arife, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of what thou hast seen, and of what I will
 - 17. Shew thee; and I will deliver thee from this people and from the Gentiles, unto whom I am now

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- 18. fending thee, to open their eyes, that they may turn from darkness unto light, and from the power of Satan unto God, to receive a remission of fins, and a lot among the faints, by faith in me.
- 19. On which account, king Agrippa! I was not dif-
- 20. obedient to this heavenly vision; but was conftantly declaring to them of Damascus and in Jerusalem, and through all the country of Judea, first, and then to the Gentiles, that they should repent and turn to God, by doing works worthy of
- Jews in a body feized me in the temple, and
- 22. were preparing to kill me: but, having obtained help

C. xxvi. help from God, I continue till this very day testifying both to small and great, saying nothing but what the prophets and Moses declared was about

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- 23. to come to pass; that the Christ would suffer death, and would be the first to proclaim salvation to this people and to the Gentiles by a resurrection from the dead.
- Pestus faid with a loud voice: Paul, thou art befide thyself: much learning hath made thee mad.
- 25. But Paul said: I am not mad, most excellent Festus; but am uttering words of truth and of a
- 26. found mind. For these things are well underflood by the king; before whom, for this reason, I speak with considence: and I persuade myself that none of these things are unknown to him; for this affair hath not been done in a corner.
- 27. King Agrippa, believest thou the prophets? I
- 28. know, that thou believest them. Then Agrippa faid unto Paul: Thou almost persuadest me to be-
- 29. come a Christian. And Paul said: I would to God, that not only thou, but all likewise, who hear me this day, were both almost and altogether such as I also am, except these bonds.
- 30. And, when Paul had thus spoken, the king, and the governour, and Bernice, and those, who were sitting with them, rose up, and went aside, and
- 31. were conferring with each other, faying: This man is doing nothing worthy of death or of bonds.
- 32. Then Agrippa faid unto Festus: This man might have been set at liberty, if he had not appealed unto Cæsar.

C.xxvii. So, when it was determined, that we should fail

- v. 1. into Italy, they delivered up both Paul and fome other prifoners to a centurion, named Julius, of
 - 2. the august band: and, having gone on board a vessel of Adramyttium, with a view of coasting by Asia, we bore away, with Aristarchus, a Macedo-
 - 3. nian of Thessalonica, in our company. And, the next day, we reacht Sidon; and Julius treated Paul with much kindness, and gave him leave to
 - 4. go to his friends for refreshment. And we bore away thence, and failed under Cyprus, because
 - 5. the winds were contrary: and, after failing across the sea by Cilicia and Pamphylia, we came to
 - 6. Myra in Lycia; and the centurion, finding there an Alexandrine vessel bound for Italy, put us on
 - 7. board. Now, after failing flowly for a good many days, and hardly making Cnidus, as the wind op-
 - 8. posed us, we failed under Crete by Salmone; and, having passed by with difficulty, we came to a place called Fair-havens, near which was a city
 - 9. named Lasea. Now, as much time had been spent, and failing was become dangerous at this season, (for the Jewish fast had now come); Paul advised
 - will be attended with damage and great lofs, not only to the lading and the vessel, but even of our
 - pilot and the master of the vessel, than to the ad-
 - 12. vice of Paul. Now, this harbour being unfit to winter in, the greater part advised to bear away thence also, if by any means they might reach Phænix to winter there; a haven of Crete, which looketh towards the south-west and north-west.

Accord-

C.xxvii. Accordingly, upon the springing up of a gentle fouth-wind, supposing themselves to have obtained this purpose, they set sail, and were passing close

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14. under Crete. But, not long after, a tempestuous

the vessel being forced away with it, and unable to face the wind, we gave up, and were driven

16. along. Now, as we ran under a little island called Claude, we were scarcely able to make our-

17. felves masters of the boat: but at last they took her, and employed all in assisting to undergird the vessel; and, being afraid of striking on the quick

18. fands, flackened fail, and fo were driven. But, on the next day, the storm continuing very vio-

19. lent, we began to throw overboard; and, on the third day, cast out with our own hands the lading

appeared for feveral days, and no small tempest lay upon us, all hope of safety at length sailed us,

21. especially as there was a great scarcity of provifions: on which Paul stood up in the midst of them, and said: Sirs, ye should have followed my advice, and not have loosed from Crete to get this rough

you to take courage: for there will be no loss of

23. life among you, but of the vessel only. For an angel of that God, to whom I belong and to whom I pay religious service, stood by me this very night,

24. and faid: Fear not, Paul! thou wilt be brought before Cæsar; and behold! God hath graciously given thee the lives of all that are sailing with thee.

25. Wherefore, Sirs, take courage: for I trust God, Vol. II. G that

C.xxvii.that it will so happen as I was told. Moreover, v. 26. we must be cast on a certain island.

- backwards and forwards in the Adriatic, about midnight, the failors began to suspect, that they
- 28. were drawing near to fome land; and, upon founding, found twenty fathoms; and, founding
- 29. again foon after, found fifteen fathoms. Upon this, afraid of falling upon rocks, they cast four anchors aftern, and were wishing for the day.
 - 30. Now, the failors being defirous to quit the veffel, and letting down the boat into the fea, under a pretence of carrying out anchors from the fore-
 - 31. castle; Paul said to the centurion and to the soldiers: Unless these stay in the vessel, ye cannot be
 - 32. faved. Then the foldiers cut afunder the ropes of
 - 33. the boat, and let her go from the vessel. Now, while the day was coming on, Paul continued exhorting them all to take some nourishment; saying: It is the sourteenth day of the storm, that ye
 - 34. are remaining in suspence without food. Wherefore I advise you to take some nourishment, for this concerns your safety; and not a hair will fall
 - 35. from the head of any one of you. So, when he had thus spoken, he took a loaf, and gave thanks to God in the presence of them all; and brake it, and
 - 36. began to eat. Then they were all encouraged,
 - 37. and took nourishment themselves. Now we were in the vessel two hundred, three score, and sixteen
 - 38. fouls in all. And, when they had fatisfied themfelves with food, they began to lighten the vessel,
 - 39. by casting out the corn into the sea. And, when

Cixxvii it was day, they knew not the land; but observed a bay with an even shore: in which they resolved,

- the anchors, and left them in the fea; and, loofing the rudder-bands at the fame time, and hoisting up the main fail to the wind, they held on to-
- and the fore-castle stuck fast, and remained immoveable; but the stern was falling in pieces

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42. with the violence of the waves. Now it was the advice of the foldiers to kill the prifoners, left any

- 43. of them should swim away, and escape; but the centurion, desirous of saving Paul, hindered their design; and ordered those, who could swim, to throw themselves first from the vessel, and get to
- planks, and the rest to place themselves, some on planks, and some on things belonging to the vessel. And thus they all contrived to get entirely safe to land.

C.xxviii. After they had thus escaped, they knew that v. 1, 2. the island was called Melita. And the barbarians shewed us no common humanity; for they entertained us all, after kindling a fire, because of the

3. rain at that time, and because of the cold. And, when Paul had gathered a bundle of sticks, and laid it on the fire, a viper, driven out by the heat,

4. fastened on his hand. Now, when the barbarians saw the viper hanging from his hand, they said to each other: No doubt this man is a murderer; and, though he hath escaped from the sea,

5. vengeance will not suffer him to live. But he G 2 shook

C.xxviii. shook off the viper into the fire, and felt no harm ?

- w. 6. while they were expecting, that he was going to fwell, or to fall down dead fuddenly. After waiting, however, a good while, and feeing nothing amifs befall him, they changed their minds, and faid that he was a god.
- 7. And near this part were the lands of the chief man of the island, whose name was Publius: he entertained and lodged us kindly three days.
- 8. Now it happened, that the father of Publius lay fick of a fever and a bloody flux: into whose house Paul went and prayed, and laid his hand on
- 9. him, and healed him. And, upon this, others also in the island, who had diseases, continued
- flewed us great respect; and, when we set fail, put us necessaries on board.
 - vessel of Alexandria, that had wintered in this island; the sign of which vessel was the sons of Ju-
 - 12. piter. So we landed at Syracuse, and staid there
 - Rhegium: and, a day after, a fouth wind fprang up, and we came on the fecond day to Puteoli;
 - 14. where we found *some* brethren, and were prevailed by their entreaties to tarry feven days; and then
 - of us, came forth to meet us as far as Appii-forum and Three-taverns: at the fight of whom Paul
 - 16. thankt God, and took courage. And, when we were come to Rome, the centurion delivered up the prisoners to the chief captain; but Paul was suffered to continue with a soldier, who guarded him.

Three

- C.xxviii. Three days after, Paul called the principal v. 17. men of the Jews together unto him; and, when they were affembled, he faid to them; Brethren, though I have done nothing against this people, or the customs of our fathers, yet was I delivered a prisoner from Jerusalem into the hands of the
 - 18. Romans; who, after an examination, wisht to let
 - 19. me go, as there was no cause of death in me. But the Jews opposed this, so that I was forced to appeal unto Cæsar, not that I had aught, of which to

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- 20. accuse my nation. On this account, therefore, I have called you hither, that I might see and talk with you; for because of the hope of Israel I am
- 21. compassed with this chain. Then they said unto him: Neither any letters, that we have received from Judea concerning thee, nor any of the brethren, who came hither, have related or spoken
- 22. any harm of thee. But we defire to hear from thee what thou thinkest; for, as to this sect, we know that it is every where spoken against.
- 23. Accordingly, on a day, which they had appointed with him, a good many came unto him at his lodgings; to whom he expounded, with much earnestness of declaration, the kingdom of God: endeavouring to convince them concerning Jesus, both by the law of Moses and the prophets, from
- 24. the dawn of day 'till evening. And some were convinced by his words, but others continued to
- 25. disbelieve. Thus, disagreeing with each other, they began to go away, after Paul had spoken one word more: Well did the holy spirit speak by Esaiah the prophet concerning your fathers, say-
- 26. ing: Go to this very people, and fay; Ye will hear

- C.xxviii, plainly, but not understand; and see clearly, but not perv. 27. ceive. For the heart of this people is become gross, and their ears are dull of hearing, and their eyes have they closed; so as not to see with their eyes, nor hear with their ears, and understand with their heart, and turn,
 - 28. that I may heal them. Be it known, therefore, unto you, that this falvation of God was fent for the
 - 29. Gentiles; and they will liften to it. And, when he had thus spoken, the Jews went away, debating much among themselves.
 - 30. Now Paul continued two whole years in his own hired place, and gladly received always every one,
 - God, and teaching with all confidence concerning the Lord Jesus Christ, without hindrance.

PAUL

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TO

THE ROMANS.

- Ch. i. PAUL, a fervant of Jesus Christ, called to be an v. 1, 2. apostle, separated for the gospel of God, which he promised aforetime by his prophets in holy writ,
 - 3. concerning his fon, who was of the race of David
 - 4. by the flesh, and was proved to be a son of God, by the holy spirit, through a miraculous resurrection from the dead, even Jesus Christ our Lord;
 - 5. from whom I received the favour of an apostleship, that all the Gentiles might receive a belief in his
 - 6. name; among which ye also have been called un-
 - 7. to Jesus Christ: to all the beloved brethren in Rome called and made holy of God; favour be unto you and peace from God our father and our Lord Jesus Christ!
 - 8. In the first place, I thank my God through Jesus Christ on account of you all, that your faith is
 - 9. proclaimed in all the world. For God, to whom my mind payeth it's religious fervice in this gof-
 - of you without ceasing in my prayers; requesting

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 that

- Ch. i. that I may by fome means at length, through the will of God, enjoy an opportunity of coming to
 - 11. you. For I long to fee you, that I may impart unto you some spiritual gift for your establishment,
 - 12. and for our mutual comfort among you from the faith of each other; even from your faith and
 - I have been hindered hitherto, when I had often purposed to come unto you, that I might reap fome fruit among you also, as among the other
 - 14. Gentiles. I am a debtor both to Greeks and Barba-
 - 15. rians, both to the learned and unlearned: fo that I am ready to preach the gospel to you at Rome
- 16. also. For I am not ashamed of this gospel; because it is a divine power for the salvation of every one, that believeth it; to the Jew first, and
- God is proclaimed to a reliance upon faith; as it is written, He, who trusteth to faith for pardon,
- 18. will fave his life. And fevere punishment is denounced from heaven against all ungodliness and unrighteousness of men, who hinder the truth by
- 19. their wickedness: and shew not in their conduct, that knowledge of God, which is displayed to them by God himsels.
 - 20. For his invisible properties, even his eternal power and godhead, when considered in his works, are clearly manifest, ever since the creation of the
 - knew God, for not glorifying and thanking him as God; and for their vain reasonings, and their

Ch.

- 22. dark and stupid heart. Pretending to be wife,
- 23. they were but fools, in changing the glory of the uncorrupt-

Ch. i. uncorruptible God into images of corruptible man, and of birds and beafts and creeping things.

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he ot24. Therefore God, in his turn, delivered them up, in the lusts of their hearts, unto uncleanness, to dis-

25. honour their bodies with each other; because they changed the true into a false God, and paid religious reverence and service to the creature and not to the creator, who is blessed for evermore! Amen.

26. On this account God gave them up to fuch vile passions; for even their woman changed the na-

27. tural use for that against nature: and the men likewise left the natural use of the woman, and burnt with appetite for each other, practising mutual abominations, and receiving the due recom-

28. pence of their fin. Accordingly, as they did not enquire after a knowledge of God, God gave them up to an undifcerning mind, fo that they

29. committed these crimes, and abounded in all unrighteousness, wickedness, extortion, malice; and were full of envy, murder, strife, deceit, malig-

30. nity: whisperers, slanderers, haters of God, injurious, proud, boastful, devisers of mischief, disobe-

31. dient to parents, fenseless, morose, without natural

32. affection, implacable, without pity: who, knowing the righteous appointment of God, that they, who commit fuch things, are worthy of death, not only commit them, but approve them in others also.

Ch. ii. Therefore, thou art inexcuseable, O! man, whov. 1. soever thou be, who judgest: for, by judging the

other, thou condemnest thyself; because thou, who

2. judgest, committest the same things. Now we know, that the punishment of God will be with-

- Ch. ii. out distinction upon them, who commit such
- v. 3. things. And dost thou suppose, O! man, who judgest them that commit such things, and doest them thyself, that thou wilt escape this punish-
 - A. ment of God? Or dost thou despise him for his abundant gentleness and patience and forbearance; not considering that this gentleness of God
 - 5. is leading thee to repentance? And layest thou up in store for thyself, through thy hard and unrepenting heart, punishment against the day of punishment and of the display of the righteous
 - 6. fentence of God? who will render to every one
 - 7. according to his works: to them, who, by a patient continuance in well-doing, are feeking glory
 - 3. and honour and incorruption, an eternal life; but to them, that oppose and disobey the truth, and devote themselves to error, indignation and pun-
 - 9. ishment, tribulation and distress, upon every soul of man that continueth to do evil, whether Jew or
 - 10. Greek; but glory and honour and peace to every
 - 11. one that doeth good, whether Jew or Greek: for
 - 12. there is no respect of persons with God. For, whosoever have sinned in defiance of all law, they will also without scruple be sentenced to death; and, whosoever have sinned under a law, they will
 - 36. be condemned by a law, in the day when God will judge the fecrets of men by Jesus Christ, ac-
 - 13. cording to my gospel. For it is not the hearers of any law that will be righteous before God, but
 - 14. the practifers of this law will be acquitted. For, when nations, born without a law, perform the commandments of the law; though they have no
 - 15. law, they are a law unto themselves, as they shew

Ch, ii. the efficacy of the law to be written on their hearts; their confcience also bearing testimony, and their reasonings amongst each other in their accusations and defences.

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- 17. Behold! thou callest thyfelf a Jew, and reposest thyfelf on the law, and gloriest in God, and know-
- 18. est his will, and art taught to distinguish the ex-
- 19. cellencies of the law; and takest upon thyself to be a guide of the blind, a light to them that are in
- 20. darkness, an instructor of the ignorant, a teacher of babes; as possessing the characters of know-
- 21. ledge and truth in the law: dost thou then, who teachest another, neglect to teach thyself? Dost thou, who preachest against stealing, steal thyself?
- 22. Dost thou, who forbiddest adultery, commit adultery? Dost thou abhor idols, and yet profanely rob
- 23. the temple? Dost thou glory in a law, and, by the transgression of this very law, dishonour God?
- 24. for the name of God is evil-spoken of through you among
- 25. the Gentiles, as it is written. For truly circumcifion is of use, if thou perform the law; but, if thou be a transgressor of the law, thy circumcision is
- 26. no better than uncircumcifion. If, therefore, the uncircumcifed man keep the righteous precepts of the law, will not his uncircumcifion be regarded
- 27. as circumcifion? And will not he, who is born to uncircumcifion, if he fulfil the law, condemn thee, who haft a written rule of circumcifion, and yet
- 28. transgressest thy law? For he is not a Jew, who is one outwardly; neither is that circumcision, which
- 29. is outward, in the flesh; but he is a Jew, who is one inwardly; and that is circumcission, which is a circumcission of the heart, in the mind, not in pre-

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Ch. ii. cept: whose praise is not from men, but from God.

winds in castle of the francisco we had be what t

- Ch. iii. What then is the advantage of the Jew? and v. 1, 2. what the benefit of this circumcifion? Much, every way: and chiefly, because the oracles of
- 3. God were confirmed unto them by proof. For what, if some were not convinced, shall their un-
- 4. belief destroy the credibility of God? By no means: rather let God be true, and every man a liar: as it is written: That thou mayest be justified in thy words: and prevail, when thou art called to account.
- 5. But what shall we say, if our unrighteousness display the righteousness of God? Is not God then unjust for inflicting punishment? I speak freely as
- 6. with a man. By no means: for then how shall
- 7. God judge the world? But, thou wilt fay, If the truth of God receive more abundant glory through my falshood, why am I then condemned
- 8. as a finner? And why doft thou not then fay, as fome maliciously affirm that we fay, We should do evil that good may come? Whose condemnation is just.
- 9. Well then; we are better than they. Not in every respect: for we have before brought a charge of fin against all, both Jews and Greeks; as it is
- is none that hath understanding, there is none that dili-
- 12. gently feeketh God. They have all turned afide; they are altogether become unprofitable: there is none that
 - 13. doeth good, no not one. Their throat is an open sepulchre; they have deceived with their tongues: poison of
 - 14. asps is under their lips: their mouth is full of curfing and

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rfing and Ch. iii. and bitterness: their feet are swift to shed blood. 15,16,17. Straightness and distress are in their ways; and the way

18. of peace have they not known. There is no fear of God

19. before their eyes. Now we know that the words of the law are spoken to them, who are under the law; fo that every mouth must be stopped, and all

20. the world be subject to the judgement of God; for by the works of any law will no man be acquitted in his fight: for by a law is a conviction of fin.

But now, independently of law, is made known 21. an acquittal before God, declared by the law

22. and the prophets, even an acquittal before God through faith in Jesus Christ, to all believers; (for there is no distinction, inasmuch as all have sinned,

and come short of the glory of God) who are freely pardoned by his favour, through the deli-

24. verance in Jesus Christ: whom God hath set forth

25. to be a mercy-feat through faith in his blood, for the remission of former sins, in the forbearance of

26. God, to shew his mercy at this time, by the gracious acquittal of the believer in Jesus.

Where then is that boafting of the Few? It is 27. excluded. By what law? a law of works? Nay;

28. but by a law of faith. We reckon, therefore, that man is acquitted by faith, independently of any

29. works of law. For doth God belong to Jews

30. only? Doth he not also belong to Gentiles? Yes; to Gentiles also: inasmuch as one is the God of all, who will acquit the circumcifed after faith, and

31. the uncircumcifed through the same faith. Do we then destroy law by this faith? By no means: we rather establish law.

What

Ch. iv. What advantage then shall we say that Abra-

- 3. ham were justified by works, he may boast. But he cannot boast before God: for what saith the scripture? Abraham believed God, and it was reckon-
- 4. ed unto him for righteousness. Now the pay of the workman is not reckoned a favour, but a debt:
- 5. but to this man, who had done no work, but believed only on him, who acquitteth the ungodly,
- 6. was this belief reckoned for righteoufness: in the fame manner as David also declareth the happiness of that man, unto whom God imputeth
 - 7. righteousness independent of works: Happy they, whose iniquities have been forgiven, and whose sins
 - 8. blotted out! Happy the man, unto whom the Lord will
 - 9. not impute fin! Doth this happiness then belong to circumcision, or to uncircumcision also? for we affirm, that his faith was reckoned unto Abraham
 - to. for righteousness. How was it then reckoned to him? after circumcision, or whilst he was uncircumcised? Not after circumcision, but whilst he
 - as a fign and a feal of that acquittal by faith, granted to him when uncircumcifed, that he might be a father of all uncircumcifed believers, so that this
 - 12. acquittal might be allowed to them also: and a father after circumcision, not to those only, who received circumcision, but to those also, who walk in the steps of that faith of our father Abraham,
 - 13. which he had before his circumcision. For the promise, that Abraham should be heir of the world, was not made to him, or his race, under any
 - 14. law, but under an acquittal through faith. For, if

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V. I

Chiv. the professors of a law are heirs, this faith is bev. 15. come void, and that promise of none effect: because every law produceth punishment; so that, where no law is, there can be no transgression.

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16. Therefore, the promise was through faith, that it might be of favour, and be performed to all the race of Abraham; not those under the law only, but those also, who imitated his faith, who is fa-

ther to us all (as it is written, I have made thee father of many nations) in the fight of that God, in whom he trusted: who raiseth the dead to life, and calleth the things that are not, as though they were.

18. For Abraham, at a time when there was no room for hope, trusted to a hope of being father to many nations; according to that declaration, Thus will

regard scrupulously his own body, now become dead, (for he was a hundred years old) nor the

20. deadness of Sarah's womb: nor was he in doubt about this promise of God through mistrust; but was strong in confidence, giving up his opinion un-

21. to God, and fully fatisfied, that God was able to

22. perform his promise. And therefore righteousness was imputed to him.

23. Now this was not written on his account only,

24. but on our's also; to whom this righteousness will be imputed, for believing on him, who raised Jesus

25. our Lord from the dead: that Jesus, who was given up for our sins, and raised again for our deliverance.

Ch.v. Therefore, being justified by faith, we are at v. 1. peace with God through our Lord Jesus Christ: through

- Ch. v. through whom also we have received this access to
- v. 2. God, by confiding in that kindness, on which we stand; and we boast in our hope of the glory of
- 3. God. And not only so, but we boast also in these atflictions; knowing, that affliction at last produceth patience; and patience, proof; and proof, hope.
 - 4, 5. Now this hope will not disappoint us; for the love of God hath been poured out into our hearts by a
- 6. holy fpirit, which is given us. For, whilst we were yet without strength, Christ died at an appointed
- 7. time for the ungodly. Now scarcely will any one die for a righteous man; (though indeed some possibly may venture even to die for a good man) but
- 8. God displayeth his love for us, in that Christ died
 - 9. for us, while we were yet finners. Much more then, after we have been now acquitted by his blood, shall we be faved through him from punish-
- reconciled to God by the death of his fon; how much more, after reconciliation, shall we be faved by his life?
 - Lord Jesus Christ, by whose means we have now received this reconciliation.
 - 12. So then, as through one man fin came into the world, and death through fin, thus also death past
 - 13. over to all mankind, because all sinned. (For sin was in the world all the time before the law:
 - 14. and, though fin is not charged, when there is no law, yet death reigned from Adam to Moses, even over them that had not finned after the likeness of Adam's transgression; who is a pattern of him,
 - 15. that was to come.) But the kindness was not like

Ch.v. the fin: for, if by the fin of one all men died; much more hath the gracious gift of God, by the kindness of one man, Jesus Christ, abounded unto

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16. all. And this gift was not as in the case of that fingle sin t for the sentence followed one fin unto condemnation, but the gracious gift followed many

the fin of one man, much more will they, who receive the abundantly gracious gift of this acquittal, reign

18. in life through that one, Jesus Christ. As then by one sin all men came into condemnation; so also by one kindness all men came into a deliver-

19. ance of life. For, as by the disobedience of one man all became as finners; so likewise, by the obedience of one, all will be constituted righteous.

20. Now, by the coming in of a law, fin abounded; but, where fin abounded, favour did much more

21. abound: that, as fin reigned in death, so also favour might reign, through pardon, unto eternal life, through Jesus Christ our Lord.

Ch. vi. What shall we say then? Shall we continue in sin,

- v. 1. that favour may abound? By no means: how shall
 - 2. we, who have died to fin, live any longer therein?
 - 3. Do ye not know then, that as many of us, as were
 - 4. baptised unto Jesus Christ, were baptised unto his death? By this baptism, therefore, unto his death, we were buried with him; that, as Christ was raised from the dead by the power of the father, so we too
 - 5. might walk in newness of life. Since then we have conformed to the likeness of his death, let us conform
 - 6. to the likeness of his refurrection also; considering this, that our old man hath been crucified with Vol. II.

 H him,

- Ch. vi. him, that the finful body might be destroyed, and
- v. 7. we no longer be flaves to fin: for he, that is dead,
- 8. is fet free from fin. But, if we have died with Christ, we are persuaded, that we should also live
- 9. with him: knowing that Christ, being raised from the dead, dieth no more; Death hath no more do-
- to. minion over him. For, when he died unto fin, he died once for all; but now he liveth, he liveth un-
- 11. to God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord.
- 12. Let not fin, therefore reign in your dead bodies,
- bers unto fin for instruments of unrighteousness; but give yourselves up unto God, as alive after being dead; and your members also, for instru-
- 14. ments of righteousness, unto God. For fin must not have dominion over you; since ye are not un-
- 15. der a law, but under favour. What then? Shall we fin, because we are not under a law, but under
 - 16. favour? By no means. Do ye not perceive, that to whatfoever ye yield obedience, ye are fo far flaves to what ye obey; whether of fin unto death,
 - 17. or of obedience unto deliverance? But thanks be unto God, that, after being flaves of fin, ye are become obedient from the heart to a form of doc-
 - 18. trine, unto which ye were transferred; and have left the fervice of fin to become flaves to righte-
 - 19. oufness: (I speak in the familiar language of men, because of the weakness of your flesh) for as ye made your members slaves of uncleanness to iniquity, so now ye have made your members slaves
 - 20. of righteousness unto holiness. For, when ye were

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v. 21. nefs. Now what fruit had ye from those things at that time, of which ye are now ashamed? for

22. the end of those things is death. But, now ye have been made free from the service of sin, and are become slaves to God, ye have your fruit unto

wages of fin are death; but the gracious gift of God is eternal life in Christ Jesus our Lord.

Ch. vii. Know ye not then, brethren, (for I am speaking v. 1. to men acquainted with a law) that the law hath

2. power over the man, as long as it is in force? For the married woman is bound by law to her hufband, while he liveth; but, if the hufband die, she

3. is at liberty from this law of the husband. So then
the will be deemed an adultress, if she take another husband, while this husband is alive: but, at
the death of this husband, she is free from that
law, so as to be no adultress, though she take an-

4. other husband. In like manner, my brethren, ye also are discharged from the law through the body of Christ, so as to belong to another, who was raised from the dead, that we might bring

5. forth fruit unto God. For, when we were in the flesh, the affections of sin during the law were working in our members, to bring forth fruit unto death,

6. But now we have been released by death from that law, by which we were holden, so as to become subject to a new spirit, instead of an old letter.

7. What shall we say then? Is the law sin? By no means: nay, I had not been sensible of sin without some law; for I had not known the wickedness

- Ch. vii. of desire, unless the law had said, Thou shalt not co
 - v. 8. vet. But fin, having got an opportunity, produced in me, by this commandment, all manner of de-
- 9. fire: for, without a law, fin is dead. For I lived without a written law once; but, when the commandment came, fin received fresh life, and I
- 10. died: and so the commandment of life became
- funity, feduced me by the commandment, and flew
 - 12. me thereby. So then the law is holy, and the
- 13. commandment is holy, and just, and good. Did
 then this good thing come to be death to me? By
 no means: but that fin might appear to be fin
 from producing death to me by this good thing;
 that fin might become exceedingly grievous by the
- 14. commandment. For we know that the law is
- I am not aware what I am doing: but, what I approve, I do not; and keep doing what I hate.
- 16. If then I disapprove my doings, I allow the law to
- 17. be good; and so no longer act thus myself, but fin
- 18. acteth thus, which dwelleth in me. For, I know, in me, that is, in my flesh, dwelleth no good thing: the desire indeed is with me, but the complete
- 79. performance of what is good I find not. For the good, which I wish, I do not; but keep doing the
- 20. evil, which I disapprove. But, if I do what I disapprove, I no longer act thus myself, but sin acteth
- 21. thus, which dwelleth in me. I find, therefore, this condition; that, when my mind wisheth to
- 22. do good, evil is close to me. For I delight in the
- 23. law of God after the inward man, but perceive another law in my members making war against

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v. 24. captivity to the law in my members. Wretched man that I am! who will deliver me from this

25. deadly body? The favour of God through Jesus Christ our Lord. So then, in my mind I am subject to a law of God, but in my flesh, to a law of sin.

Ch. viii. There is, therefore, now no condemnation to y. 1, 2. them, that are in Christ Jesus; for the spiritual law of life in Christ Jesus hath made me free from

3. the law of fin and death. For (what the law could not do, because it was weak through the sless) God, by sending his own son, on account of fin, in the fashion of a finful body, condemned sin

4. by that body; that the righteous precepts of the law may be fully performed by us, who walk not

5. after the flesh, but after the spirit. For they of the flesh mind the things of the flesh; and they of the

6. fpirit, the things of the fpirit. For to be carnally minded, is death; but to be fpiritually minded, is

7. life and peace: because the inclinations of the flesh are at enmity with God, since they do not submit themselves to the law of God; nor indeed can

8. they: fo that they of the flesh cannot please God.

9. But ye are not of the flesh, but of the spirit; inasmuch as the spirit of God dwelleth in you. But, if any one have not the spirit of Christ, he doth

10. not belong to Christ. But, if Christ be in you, the body may be dead, because of sin; but the spirit is

of him, who raised Jesus from the dead, dwell in you; he, who raised up Christ from the dead, will

Ch. viii. also give life to your mortal bodies through his spirit, that dwelleth in you.

12. So then, brethren, we are not debtors to the

13. flesh, to live after the flesh: for, if ye live after the flesh, ye will die; but, if ye mortify the deeds of

14. the body by the spirit ye will live. For as many,

15. as are led by the spirit, are sons of God. For ye received not another spirit of slaves, which produceth sear; but a spirit of adopted sons; by which

16. we cry out unto God, O! my father! This very spirit beareth testimony with our spirit, that we are

17. children of God, but, if children, then heirs; heirs of God, and joint-heirs with Christ, if we suffer

18. with him, so as to be glorified with him also. Now I look upon the sufferings of this present time as of no consequence with respect to the glory, that

19. is going to be displayed to us. For the creation is looking out, with an anxious expectation, for

20. this discovery to the sons of God. For, though the creation hath become subject to vanity, (not willingly, but by reason of him, who brought it

21. into this subjection) it is in hope, that this very creation will be set free from this bondage of corruption by the glorious liberty of the children of

22. God. For we know that the whole creation groan-

23. eth and is in labour until now. Nay, not only fo, but we too, who have received the first-fruits of the spirit, even we ourselves groan within us, expecting an adoption of sons for our redemption

24. from the body. For under this hope were we faved: but hope, that is attained, is not hope: for how can a man hope, for what he hath attained?

Ch.

V. :

Ch. viii. So then, as we can hope only for what we v. 25. have not attained, let us wait with patience.

26. And accordingly this spirit likewise helpeth our infirmities; for we know not as we ought, what to pray for; but the spirit intercedeth for

27. us with fecret groans. Now he, who fearcheth the hearts of men, knoweth what the mind of the spirit is, that it maketh intercession for the saints,

28. according to the will of God: and we know that it worketh in all things for good with fuch as love God; fuch as have been called according to his

29. purpose. For those whom he foreknew, he also foreordained to conform to the image of his son; that this son might be a first-born of many brethren.

30. Now, whom he foreordained, those he also called; and, whom he called, those he also pardoned; and, whom he pardoned, those he also glorified.

31. What shall we say then to these things? If God

32. be for us, who shall be against us? He, who spared not his own son, but gave him up for us all; how, will he not also with him freely give us all things?

33. Shall any one bring an accufation against the

34. chosen of God? God will acquit them. Shall any condemn his chosen? Christ hath died for us, or rather hath been raised again: he is also at the right-hand of God; he manageth our concerns

35. for us. Who shall separate us from the love of Christ? Shall tribulation, or imprisonment, or wrongful usage, or famine, or nakedness, or dan-

36. ger, or the fword? (as it is written, For thy fake are we killed all the day long: we are accounted as sheep

37. for the flaughter.) Nay, in all these things we are more than conquerors through him, who loved us.

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- Ch. viii. For I am perfuaded, that neither death, nor life, v. 38. nor angels, nor principalities, nor powers, nor
 - 39. things present, nor things to come, nor heighth, nor depth, nor any other creature, will be able to teparate us from the love of God in Christ Jesus our Lord.
- Ch. ix. I speak truth in Christ, I lie not, my conscience
- V. 1, 2. also bearing me testimony in the holy spirit; that I have great grief and continual sorrow of heart,
 - 3. (for I also was once an alien from Christ) on account of my brethren, my kinsmen according to
 - 4. the flesh: who are Israelites; whose was the adoption of sons, and the glory, and the covenants, and the giving of the law, and the religious service,
 - 5. and the promises; whose were the fathers, and of whom was Christ according to the slesh; who is, as God, over all, blessed for evermore! Amen.
 - 6. Not that by any means the word of God hath failed: for all the posterity of Israel are not true
 - 7. Ifraelites; nor all Abraham's offspring, children of promise; but, faith the scripture, The posterity of
 - 8. Ifaac shall be the children: that is, the children of the flesh are not God's children; but the children
 - 9. of the promife are counted his children. For this was the word of promife: According to this time.
 - only fo, but it was thus with Rebecca likewife, who had conceived twins by our father Isaac.
 - 11. For, before their birth, when they had done nothing either good or evil, that God's purpose of choice, (not from works, but from the will of him, who calleth) might remain; it was faid unto her;

Ch. i

V.12,1

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Ch. ix. The elder will serve the younger; as it is written: v.12,13. Jacob have I loved, but Esau have I hated.

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14. What shall we say then? Is there unrighteous-

15. ness with God? By no means: for he faith unto Moses: I will shew mercy to whom I please; and pity,

16. to whom I please. So then to wish is nothing, and to run is nothing; but to receive mercy from God.

27. For the fcripture faith unto Pharaoh: For this very purpose have I raised thee up, that I might shew my power in thee; and that my name might be declared

where he chooseth; and hardeneth, where he chooseth.

19. Thou wilt fay then unto me: Why doth he still

O! man, who art thou that disputest with God? Shall the work say to the workman, Why didst

fuch power over the clay, as to make out of the fame lump one vessel for honourable uses, and an-

22. other for dishonourable? What, if God, for an example of punishment and to display his power, chose to endure with much patience vessels of

23. wrath fit for destruction; that he might make known his glorious riches towards vessels of mercy, which

24. he had before prepared for glory? Whom he also called, even us; not only from among Jews, but

25. from among Gentiles also. As he saith too in Hosea: I will call that my people, which was not my

26. people; and her beloved, who was not beloved. And: In the place where it was faid unto them, Ye are not my people: there will they be called fons of a living

27. God. But Esaiah crieth out concerning Israel: Though

- v. 28. of the sea, that remnant only will be preserved. For a complete and short account will the Lord make upon the
 - 29. earth. And, as Esaiah foretold; Unless the Lord of hosts had left us a race, we should have become as Sodom, and have been like Gomorrah.

Ch.

V.

- 30. What shall we say then? Truly, that the Gentiles, who did not go after righteousness, overtook righte-
- 31. oulnels, even righteoulnels which is of faith: but that Israel, who went after a law of righteoulnels,
- 32. did not reach a law of righteousness. And why? Because they sought it not by faith, but by works of a law: for they stumbled against that stone; as it
- 33. is written: Behold! I lay in Sion a stone to stumble at and to strike against: and none, who trusteth in it, will be disappointed.
- Ch. x. Brethren, the defire of my heart and my prayer
 - v. 1. to God in behalf of Ifrael is indeed for their falva-
 - 2. tion: and I bear them testimony, that they have a
 - 3. godly zeal, but not according to knowledge. For, not confidering the righteousness of God, and feeking to establish their own righteousness, they have not submitted themselves to this righteousness from
 - 4. God. For Christ is the end of law, to justify every
 - 5. believer in him. Now Moses writeth of the justification by the law, that the man who doeth these
 - 6. things, will live by them. But the justification by faith speaketh thus: Say not in thy heart, Who shall go up into heaven? for that is the same as to
 - 7. bring Christ down from heaven. Or: Who shall go down into the depth below? for that is the same as to set aside the resurrection of Christ from the dead.

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Ch. x. dead. But what faith the scripture? The word is

v. 8. nigh thee, even in thy mouth and thy heart: meaning that word of faith, which we are preaching.

9. For, if thou confess with thy mouth, that Jesus is the Lord; and believe in thy heart, that God raif-

10. ed him from the dead, thou wilt be faved. For by the heart men believe unto justification, and make

11. confession with the mouth unto falvation: and the

12. fcripture faith, No believer on him will be disappointed.

For there is no difference between Jew and Greek:

all have the same Lord, abundantly kind to all,

13. who call themselves by his name; according to the scripture, Whosoever taketh upon himself the name of

14. the Lord, he will be preserved. How then can they take his name, on whom they have not believed? And how can they believe on one, whom they never heard? And how can they hear without a preach-

15. er? And how can there be preachers, unless they be sent? as it is written, How beautiful are the feet

16. of the joyful preachers of good things! But all did not obey these joyful tidings. For Esaiah saith: Lord,

17. who believed our report? So then this faith cometh

18. from hearing: and this hearing through a message from God. But I say, Have they not heard? Yes, verily; Their voice went forth into all the earth, and

over, Did not Israel know of this? First Moses saith:

I will raise your jealousy by a people of no account: by a

20. foolish nation will I anger you. But Esaiah boldly saith:

I was seen by them, who sought me not: I was found

21. by them, who askt not for me: but concerning Israel he faith: All the day long did I stretch out my hands towards a disobedient and gainsaying people.

I fay

- Ch. xi. I fay then, hath God rejected his own people?
 - v. 1. By no means: for I also am an Israelite, of Abra-2. ham's race, of the tribe of Benjamin: God hath not
 - 2. ham's race, of the tribe of Benjamin: God hath not rejected his own people, whom he hath known fo long. Know ye not then what the scripture faith concerning Elias? how he appeareth before God

Ch. x

v. 14

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- 3. with respect to Israel, saying: Lord, they have killed thy prophets, and digged up thine alters; so that I only
- 4. am left, and they are feeking my life. But what is the divine answer to him? I have left myself seven thousand men, who have not bended a knee to Baal.
- 5. Accordingly, at this prefent time also, there is a
- 6. remnant, chosen out by favour: and, if by favour, not then from works; otherwise this were no longer a favour. As, on the contrary, if from works, it were not then a favour: otherwise, those works would no longer be what they are. How then?
- 7. What Ifrael is feeking for, he hath not attained: the chosen few have attained, but the rest were
- 8. blinded; as it is written, God hath given them a fpirit of stupefaction; eyes without sight, and ears that
- 9. hear not, unto this day. And David faith: Let their table become a snare, and a net, and a stumbling-
- 10. block, and a recompence unto them: let their eyes be darkened so as not to see; and do thou bend down their back always.
- 11. I say then, have the Israelites stumbled so as to fall? By no means: but, by their stumbling, salvation, to raise their jealousy, is come unto the Gen-
- 12. tiles. Now, if their stumbling be an advantage to the world, and their loss a gain to the Gentiles;
- 13. how much more their fulness? For I am speaking to you, Gentiles: inasmuch as I am an apostle to

Ch. xi. the Gentiles, I magnify my ministry; if by any

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v. 14. means I may raise jealousy in my brethren, and

15. fave some of them. For, if rejection of them be reconciliation to the world; what will the accept-

16. ance of them be, but life from the dead? Now, if the first-fruits be holy, so is the lump: and, if the

toot be holy, fo are the branches. And, if some of the branches have been broken off, and thou, a wild olive, hast been grafted on them, and become a partaker of the root and fatness of the olive-tree;

18. boast not over these branches: for, though thou boast over them, thou bearest not the root, but the

19. root thee. Thou wilt fay then, The branches were

20. broken off, that I might be grafted on. Well: they were broken off for their want of faith, and by thy faith thou standest. Be not high-minded,

21. but afraid. For, if God spared not the natural

22. branches, perhaps he will not spare thee. Behold, therefore, the kindness and severity of God: to those, who fell, severity; but kindness to thee, if thou persevere under that kindness: otherwise,

23. thou also wilt be cut off; as they too, if they perfevere not in unbelief, will be grafted on: for God

24. is able to graft them on again. For, if thou wert cut out of thy natural wild-olive, and hast been grafted, against thy nature, into a good olive; how much more may these natural branches be grafted on their own olive?

25. For I wish you to understand, brethren, this mystery, lest ye be wise in your own conceits; that blindness hath befallen part of Israel, until the ful-

26. ness of the Gentiles be come in; and then all Israel will be faved, as it is witten: The deliverer will

Ch. xi. come out of Sion, and turn away ungodliness from Ja. v. 27, 28. cob. And this is my covenant with them, when I take away their sins. So then, as to the gospel, the Israelites are disliked for your sakes; but, as to the choice of God, are beloved for their fathers' sakes;

- 29. because the kindnesses of God to them, and their
- 30. calling by him, are not repented of. For, as ye also were once disobedient to God, but have now
- 31. obtained mercy during their disobedience; so have they now disobeyed the mercy shewn to you, and
- 32. will hereafter obtain mercy. For God hath shutten all alike under unbelief, that he may have mercy
- 33. upon all. O! the deep riches of wisdom and knowledge, that are in God! How unsearchable are his determinations, and his ways not to be traced out!
- 34. For who hath known a purpose of the Lord? Or
- 35. who hath been his counfellor? And who hath given him first, so as to receive only a recompence in re-
- 36. turn? For from him, and through him, and unto him, are all things. To him be the glory for ever! Amen.

Ch. xii. I befeech you, therefore, brethren, by these com-

- v. 1. passionate kindnesses of God, to present your bodies for a living facrifice and holy, well-pleasing unto God; that religious service of reason, which ye
 - 2. owe. And conform not yourselves to the present manners, but transform yourselves by the renewal of your mind; that ye may shew in yourselves what is that good and acceptable and perfect will of
 - 3. God. For, by the authority, which hath been graciously given unto me, I charge every one among you not to think more highly than he ought to think, but to think with sobermindedness, according

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Ch. xii. cording as God hath distributed to each a measure

v. 4. of faith. For, as we have many members in one body, but all these members have not the same

5. office; fo we, though many, are but one body in Christ; and each of us severally fellow-members

6. thereof. And, as we have different gifts according to the favour shewn unto us, if to explain the scrip-

7. tures, let it be agreeable to the faith; if a ministry let us attend to this ministry; let the teacher attend

8. to his teaching; he, that exhorteth, to his exhortation: let him, that bestoweth, bestow liberally; him, that ruleth, rule with diligence; him, that

9. sheweth mercy, shew it with cheerfulness. Let your love be without dissimulation; abhor evil, cleave

10. to goodness. Let your affection for each other be the fondness of a brother: be more forward than

diligence, of an active mind, ferving yourselves of

12. the opportunity: rejoicing in hope; patient in

 tribulation; constant in prayer; sharing the neceffities of the faints; seeking occasions of hospitality.

14. Give good words to them, who rail at you; give

15. good words, and curse not. Rejoice with the joyful, and weep with them that weep; having the

16. same dispositions towards each other. Set not your minds on high things, but be guided by hu-

17. mility. Be not wife in your own conceits. Render no one evil for evil. Attend, if ye can, to what is

18. honourable in the fight of all men. As much as

19. lieth in you, be at peace with all men. Beloved, avenge not yourselves, but give way to the anger of another; for it is written: Vengeance belongeth

20. unto me; I will repay, faith the Lord. Therefore, if

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- Ch. xii. thine enemy be hungry, give him food; if he be thirfty, give him drink: for by doing this, thou 21. mayest heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good.
- Ch. xiii. Let every foul submit itself to powers in au-
 - 2. these powers are appointed by God. Whosoever, therefore, setteth himself against the power, he opposeth the appointment of God; and such opposers will bring punishment upon themselves.
 - 3. For these rulers are not a terror to good, but to wicked, actions. Dost thou wish then not to be afraid of their power? Do what is right, and thou
 - 4. wilt be praifed by it: for it is God's minister for thy good. But, if thou do evil, be afraid: because this power carrieth not the sword in vain; but is then an avenging minister of God for the
 - 5. punishment of every wicked person. Wherefore, it is necessary, that ye submit yourselves, not only because of punishment, but even for conscience
 - 6. fake. And for the same reason ye pay tribute also; for they, who attend to this business, are public servants of God.
 - 7. Render, therefore, to all their dues: tribute, to whom tribute is due; custom, to whom custom; reverence, to whom reverence; honour, to whom ho-
 - 8. nour. Owe no one any thing but mutual love; for he, who loveth his neighbour, hath fully performed
 - 9. the law: (for these commandments, Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear faise testimony, Thou shalt not covet, and every other such commandment, is comprehended

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not not omC. xiii. prehended in this precept, Thou shalt love thy neight. v. 10. bour as thyself: as love then doeth no ill to it's

confidering this feafon, that it is now time to arise from sleep; for our deliverance is nearer now

fpent, and the day is at hand: let us lay afide, therefore, the works of darkness, and put upon us

13. the garments of light. Let us walk orderly, as in the day-time; not in riotings and drunkennesses, not in lusts and impurities, not in strife and rival-

14. ship: but put on yourselves the Lord Jesus Christ, and make no carnal provision for your lusts.

Ch. xiv. Now the weak in faith kindly receive; not unv. 1, 2. to doubts and reasonings. For one scrupleth not to eat any thing; but another, that is weak, eateth

3. only herbs. Let not him, that eateth, despise him, that eateth not; nor him, that eateth not, judge him, that eateth; for God hath taken him to him-

4. felf. Who art thou, that judgest another's fervant? To his own master he standeth or falleth: yea, he shall be established; for God is able to

g. fet him up. This esteemeth one day above another; that esteemeth every day alike: let each be

6. fully persuaded in his own mind. He, who regardeth the day, regardeth it to a master; and he, who disregardeth the day, disregardeth it to a master. He, who eateth, eateth to a master, for he giveth God thanks: and he, who abstaineth from meats, abstaineth to a master; and giveth

7. God thanks. For none of us liveth to himfelf,

8. and none dieth to himself: for, if we live, we live Vol. II.

- Ch. xiv. unto this mafter; and, if we die, we die unto this mafter: whether, therefore, we live, or die, we be-
 - 9. long unto this master. For to that end Christ both died and rose again to life, that he might be
 - dost thou mean by judging thy brother? or thou, by despising thy brother? for we must all present ourselves before the judgement-seat of Christ; for
 - 11. it is written: As I live, faith the Lord, every knee shall bend to me, and every tongue acknowledge God.
 - 12. So then each of us will give an account of himfelf to God.
 - more; but do ye rather determine this, not to put a stumbling-block, or a hindrance, before your
 - 14. brother. I know and am fatisfied, that, under the Lord Jesus, no meat is of itself unholy; but to him,
 - 15. who thinketh any meat unholy, it is unholy. Now, if thy brother be made uneasy by thy meat, thou no longer walkest according to love. Destroy not
 - 16. with thy meat him, for whom Christ died. Let not then our privilege be an occasion of reproach.
 - 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in a holy
 - 18. mind. He, that is a fervant to Christ in these things, is well pleasing to God and approved by men.
 - 19. So then let us strive for peace, and for the im-
 - 20. provement of each other. Pull not to pieces the workmanship of God because of meat. All things indeed are pure; but it is bad for that man, who
 - 21. maketh others stumble by what he eateth. It is better neither to eat slesh nor to drink wine, nor to do any thing else, at which thy brother stumbleth.

Haft

Ch. xiv. Hast thou considence in thyself? Have it before v. 22. God. Happy is he, who condemneth not himself

23. for his own practices. But he, who doubteth, is condemned, if he eat; because it is not done with conviction; for, whatever is without conviction; that is sin.

Ch. xv. We, therefore, who are able, ought to bear the v. 1. infirmities of the weak, and not to please ourselves.

2. Let each of us then please his neighbour in what

3. is good for mutual improvement. For Christ in like manner did not consider his own gratification; but, as it is written, The reproaches of them, that re-

written aforetime for our instruction, they were written, that, through submission to the exhorta-

3. tion of those scriptures, we may have hope. Now the divine author of this submission, and of this exhortation, grant, that ye may be so disposed towards each other after the example of Jesus Christ!

6. that with one mind and one mouth ye may glorify the God and father of our Lord Jefus Christ.

7. Wherefore, kindly receive each other, as Christ also received you, to the glory of God.

Now I fay, that Jesus Christ was a minister of divine truth from among the circumcision, to con-

9. firm the promises unto the fathers; and that the Gentiles were to glorify God for his mercy, according to this scripture: For this cause I will acknowledge thee among the Gentiles, and sing praise unto

to. thy name. And again the scripture faith: Rejoice,

11. ye Gentiles, with his people. And again : Sing unto

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Ch. xv. the Lord, all ye Gentiles; and praise him all ye people.
v. 12. And again Esaiah saith: Out of Jesse will be the rost,
and he, who riseth up to rule the Gentiles: on whom

will the Gentiles hope.

- joy and peace through the faith; that ye may abound in this hope under the power of a holy
- 14. fpirit. And I myself am also persuaded of you, my brethren, that ye are even of yourselves sull of goodness, filled with all knowledge, able even to
- 15. admonish one another. Nevertheless, brethren, by way of reminding you, I have written to you rather freely upon some points, through the au-
- 16. thority given to me by God, in making me a public fervant of Jesus Christ unto the Gentiles, a ministering priest of this gospel of God; that this oblation of the Gentiles may be acceptable, fanctified
- 17. by holiness of spirit. I have, therefore, cause of boast-
- 18. ing in Christ Jesus towards God. For I will only presume to speak of what Christ hath done through me for the conviction of the Gentiles by word
- 19. and deed, by mighty figns and wonders, by a powerful difplay of God's spirit: so that, from Jerusalem and round about even to Illyrium, I have
- 20. fully preached the gospel of Christ. So ambitious have I been in publishing the gospel! not where the name of Christ had already reached, left I should
- 21. build upon the foundation of another; but, as it is written, They, who have not been told of him, shall fee; and they, who have not heard, shall understand.
- 22. Therefore, though I have been often hindered from
- 23. coming to you, yet now, as I have no further scope

Ch. xv. in these parts, and have been desirous of coming to you these many years; I will come to you,

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- 24. whenever I go to Spain. For I hope to fee you on my passage thither, and to be set forwards by you on my journey, when I have been in some
- 25. measure satisfied with you. But now I am going
- 26. to Jerusalem on a service to the faints: for Macedonia and Achaia have been pleased to make a contribution for the poor saints in Jerusalem.
- 27. And it is well that they have so pleased; for they are indeed debtors to these fews: because, if the Gentiles have shared their spiritual gifts, they ought in return to minister unto them these carnal
- 28. gifts. When, therefore, I have finished this business, and fet the feal to this fruit of their liberality; I
- 29. will pass through you to Spain. Now, I am sure, that, when I come unto you, I shall come with
- 30. the full bleffings of the gospel of Christ. So I befeech you, brethren! by our Lord Jesus Christ and by the love of the spirit, to strive together with
- 31. me by prayers to God in my behalf: that I may be delivered from the unbelievers in Judea; and that this fervice of mine for Jerusalem may be ac-
- 32. ceptable to the faints: that I may come to you with joy by the will of God, and refresh myself
- 33. with you. Now the God of peace be with you all! Amen.

Ch. xvi. Now I commend unto you Phæbe our fister, v. 1, 2. a minicer of the church at Cenchreæ: that ye may receive her in the Lord in a manner worthy of the faints, and assist her in whatsoever business she may want your help; for she also hath holpen many,

I 3

and

Ch. xvi. and me myself. Salute Priscilla and Aquila, my v. 3, 4. sellow-labourers in Christ Jesus; who have laid down their own necks for my life: unto whom not only I give thanks, but all the churches of the

5. Gentiles also. Salute likewise the church in their house, Salute Epænetus, my beloved friend; who

6. is a first-fruits of Asia in Christ. Salute Mary;

7. who hath laboured much for you. Salute Andronicus and Junia, my kinfmen and my fellow-prifoners; who are of note among the apostles, and

8. acknowledged Christ before me. Salute Am-

9. plias, my beloved friend in the Lord. Salute Urbanus, my fellow-labourer in Christ; and Stachys,

10. my beloved friend. Salute Apelles, the approved

11. in Christ. Salute the family of Aristobulus. Salute Herodion, my kinsman. Salute those of the

12. family of Narcissus, that are in the Lord. Salute Tryphæna and Tryphosa, who are labouring in the Lord. Salute the beloved Persis, who hath labour-

13. ed much in the Lord. Salute Rufus, the chofen in

14. the Lord; and his mother, who is also mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

15. Salute Philologus and Julia, Nereus and his fifter, and Olympas, and all the faints that are with

the churches of Christ salute you.

Now I befeech you, brethren, mark them, that are making these divisions, and laying these stumbling-blocks, contrary to the doorine, which ye

18. have learned; and avoid them. For luch men are not fervants of our Lord Jesus Christ, but of their own belly; and by kind words and fair speeches

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Ch. xvi. are deceiving the hearts of the simple. For your v. 19. obedience is come abroad unto all: I rejoice, therefore, in you on this account; and wish you to be wife unto goodness, and uncorrupt concern-

20. ing evil: and the God of peace will quickly trample Satan under your feet. The favour of our Lord Jesus Christ be with you! Amen.

21. Timothy, my fellow-labourer, and Lucius and

22. Jason and Sosipater, my kinsmen, falute you. I Tertius, the writer of this epistle, falute you in the

23. Lord. Gaius, my host and that of the whole church, saluteth you. Erastus, the city-steward, saluteth you; and Quartus, the brother.

25. Now unto him, who is able to establish you according to this gospel of Jesus Christ by me proclaimed, wherein a mystery hath been revealed, which

26. was kept fecret from the ages of old, but is now made plain by the scriptures of the prophets, and published to all the Gentiles, according to an appointment of the everlatting God, for their obedi-

27. ence to the faith: to God, only wife, be the glory, through Jesus Christ, for ever! Amen.

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FIRST EPISTLE OF

PAUL

TO

THE CORINTHIANS.

- Ch. i. PAUL, called to be an apostle of Jesus Christ
 - v. 1. by a divine appointment, and Sosthenes the 2. brother; to the church of God which is in Corinth, unto them who have been sanctified in
 - rinth, unto them who have been fanctified in Christ Jesus and called to be faints; to all in every place who take upon themselves the name of our Lord Jesus Christ, their Lord indeed as well as
 - 3. our's; favour be unto you and peace from God our father and our Lord Jesus Christ!
 - 4. I thank my God always concerning you for the favour of God, which hath been shewn you in
 - 5. Christ Jesus; because in him ye are become rich in every thing, in all doctrine and all know-
 - 6. ledge, according to the strong proof of Christ
 - 7. among you: fo that ye are come short of no gift; whist ye are waiting for the manifestation of
 - 9. our Lord Jesus Christ. God, by whom ye were called into a communion with his son Jesus Christ
 - 8, our Lord, will keep his word: and will also establish

- Ch. i. establish you blameless unto the end, unto that day of our Lord Jesus Christ.
- our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be fitted together in the same
 - 11. mind and in the fame purpose: for it hath been fignified to me concerning you, my brethren, by the family of Chloe, that there are strifes among
 - 12. you. Now I mean this; that each of you faith, I am of Paul; but I, of Apollos; but I, of Cephas;
 - 13. but I, of Christ. Is Christ then divided? Was Paul crucified for you? Or were ye baptised in
 - 14. the name of Paul? I thank God, that I baptifed
 - 15. none of you, but Crifpus and Gaius: fo that no one can fay that I baptifed unto my own name.
 - 16. But I baptised also the family of Stephanus: and I am not aware that I baptised any one besides.
 - 17. For Christ sent me not to baptise, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made of none effect.
 - 18. For unto them, that are lost, the doctrine of the cross is foolishness; but a divine power unto us,
 - 19. that are faved. For it is written: I will destroy the wisdom of the learned, and set aside the understand-
 - 20. ing of the wife. To what purpose is a wise man? To what purpose is a scribe? To what purpose is a disputer of the present age? Hath not God made
 - 21. the wifdom of this world folly? For, fince the world by this wifdom knew not God, it pleafed God in his wifdom to fave the believers by this
 - 22. foolishness, which we preach: fo that, while Jews are asking for a sign, and Greeks are seek-

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Ch. i. ing wifdom, we are preaching a crucified Christ;

v. 23. to Jews a stumbling-block, and to Greeks sool-

24. ishness: but unto them that are called, both to Jews and Greeks, a Christ of divine power and di-

25. vine wisdom: for this foolishness of God is wiser than men, and this weakness of God is stronger

26. than men. For observe those, that have been called, among you, brethren; that not many of them are wise after the flesh, not many mighty,

27. not many of noble birth: but God hath chosen for himself the folly of the world to put the wise to shame; and God hath chosen for himself the weakness of the world to shame the strong;

28. and those of mean birth and those of no account hath God chosen for himself, and those who were

29. not, to do away those who were; so that no flesh

30. can boast before him. But of him are ye, both righteousness and holiness and deliverance in Christ Jesus, who is become unto us wisdom from God:

31. fo that, as it is witten, Let him, who boafteth, boaft in the Lord.

Ch. ii. Accordingly, brethren! when I came unto v. 1, you, I came not with an excellency of speech or

of wisdom, in declaring unto you the mystery of

2. God. For, while among you, I judged nothing to be knowledge, but Jesus Christ and him cruci-

3. fied. And I was with you in weakness and in fear

4. and in great trembling; and my conversation and my preaching was not with persuasive words of man's wisdom, but with a demonstration of a

5. mighty spirit; that your trust might not be in

6, human wisdom, but in divine power. Now we

Ch. ii. proclaim a wisdom that is perfect; not a wisdom of this age, nor of the mighty ones of this age,

7. who will come to nought: but we proclaim a mystery of divine wisdom, preordained by God, but hidden, before the ages, for our glory;

8. a wisdom, which none of the mighty ones of this time knew; for, if they had known it, they would not have crucified the Lord of glory.

9. But, as it is written, What eye hath not seen, nor ear heard, nor the heart of man conseived, God pre-

10. pared for them who love him; but revealed unto us by his fpirit: for this fpirit fearcheth all things,

knoweth the thoughts of God. For who among men knoweth the thoughts of any man, fave the spirit of that man, which is in him? So likewise no one knoweth the thoughts of God, but the spirit

12. of God. Now we have not received the spirit of the world, but the spirit which is from God; that

13. we may understand the gifts of God: which we declare also, not in words taught by human wisdom, but taught by a holy spirit, explaining spi-

14. ritual things in spiritual words. But a carnal man receiveth not the things of the spirit of God, for they are foolishness unto him, and he cannot understand them, because they must be spiritually

15. difcerned. But the spiritual man discerneth every

16. one, and is himself discerned by none. For who hath so known a divine counsel, as to be able to instruct him? Now we are in possession of a counsel of Christ.

Ch. iii. And I, brethren! was not able to fpeak unto v. 1, 2. you as unto spiritual men, but as unto carnal. I fed you,

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Ch. iii. you, as babes in Christ, with milk, and not with v. 3. meat; because ye were not then able to bear it, nor indeed are ye now able, fince ye are still carnal.

For, whereas rivalry, and strife, and divisions, are among you, are ye not carnal; and do ye not

4. walk as a carnal man? For, while one is faying. I am of Paul; and another, I am of Apollos;

s. are ye not carnal? Who then is Paul, and who is Apollos; but ministers, through whom ye believed? Accordingly, as the Lord gave to each

6. of us, I fet the plant, Apollos watered it; but

7. God made it grow. So then neither is the planter any thing, nor the waterer; but God

8. who giveth growth. Now the planter and the waterer are one thing; and each will receive his

9. own reward according to his own labour. For we are fellow labourers with God: ye are God's

10. tillage, ye are God's building. According to the office graciously conferred on me, as a wife mafter-builder I have laid a foundation, and another buildeth thereupon: but let each take heed how

11. he buildeth thereupon. For no one can lay another foundation instead of that already laid;

12. which is Jesus the Christ. Now, if any one build upon this foundation, gold, filver, precious stones,

13. wood, hay, stubble; each man's work will become manifest: for that day, when it is revealed with fire, will shew it; and that fire will prove

14. what the work of each man is. If the work of any one, which he hath builded upon the founda-

15. tion, remain; it will receive a reward. But, if the work of any one be burned up, it will be loft; and he will escape, but so as through a fire.

Know

Ch. iii. Know ye not, that ye are a temple of God; and v. 16, 17. that the spirit of God dwelleth in you? If any one corrupt this temple of God, him will God destroy: for this temple of God, which ye are, is

18. holy. Let no one deceive himself. If any one among you have the reputation of being wife, let him become a fool in the wisdom of this age, that

19. he may become wife indeed. Now the wifdom of this world is folly with God; for it is written,

20. Who taketh the crafty in their own cunning t and again, The Lord knoweth the reasonings of the wife,

21. that they are vain. Therefore, let no one glory in

Apollos, or Cephas, or the world, or life, or death, or things prefent, or things to come, all

23. are your's; and ye are Christ's, and Christ is God's.

Ch. iv. Let a man so think of us as ministers of Christ, v. 1, 2. and stewards of divine mysteries. Now, for the rest, it is required of a steward, that he be faith-

3. ful. But I make no account at all of being queftioned by you, or by man's judgement: nay, I do

4. not even call myself to an account, for I am conficious to myself of no evil; but he, who calleth

5. me to an account, is the Lord. Wherefore, judge not any thing before the time of the Lord's coming; who will both bring to light the fecrets of darkness, and will make manifest the counsels of all hearts; and then will each have praise from God.

6. Now these things, brethren! have I applied to myself and Apollos for your sakes, that ye may learn

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Ch. iv. learn from us not to think above what is written: and that none may pride himself in any one

7. teacher against another. Should any one call thee to an account; what hast thou which thou dost not receive? And, if thou didst but receive, why

8. dost thou boast as if thou didst not receive? Are ye then already full with plenty? Are ye already become rich? Do ye reign as kings without us? I wish indeed ye did reign, that we also might

9. reign with you. For I think, that God hath brought us the apostles last upon the stage, as devoted to destruction: for we are made a spectacle

fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honour-

11. able, but we despised. To this very hour we continue both hungry and thirsty and naked; we are buffeted, and are driven from place to place:

12. we endure labour, by working with our own hands: when reviled, we give good words; when

33. reproached, we take it patiently; when railed at, we entreat: we are become as off-scourings of the world, a refuse of all things, until now.

you; but to admonish you, as my beloved chil-

15. dren. For, though ye may have ten thousand guides in Christ, yet ye have not many fathers; for

16. I begat you in Christ Jesus through the gospel. I beseech you, therefore, be ye imitators of me.

17. For this have I fent unto you Timothy, who is my beloved and faithful fon in the Lord, and will bring to your remembrance my doctrines in Christ,

- Ch. iv. Christ, how I teach every where in every church.
 - 18. Now some are puffed up, as if I were not coming
 - 19. to you: but I will come unto you foon, if the Lord be willing; and I will discover, not the
 - 20. word of these boasters, but the power. For the
 - Which do ye choose? Shall I come unto you with a rod? or with love, and a spirit of meekness?
- Ch. v. Is then fornication certainly reported to be as
- v. 1. mong you; and fuch fornication, as is not even among the Gentiles, that one should marry his
 - 2. father's wife? And are ye puffed up? and have ye not rather mourned; that he, who hath done this deed, may be removed from among you?
 - 3. For I indeed, absent in body, but present in spirit, have already determined, as if I were present, concerning him, that hath so done this.
 - 4. In the name of our Lord Jesus Christ, when ye and I, who am with you in spirit, are gathered together with the power of our Lord Jesus Christ;
 - 5. deliver this man unto Satan for a punishment of the flesh, that the spirit may be saved in the day of our Lord Jesus.
 - 6. This boafting of your's is not good. Are ye not aware, that a little leaven leaveneth the whole
 - 7. lump? Purge out, therefore, the old leaven, that ye may be a new lump, inafmuch as ye are unleavened; for Christ is the passover, that was slain
 - 8. for us. Therefore, let us keep a festival; not with old leaven, nor with a bitter leaven of iniquity; but without leaven, in purity of mind, and in truth.

I wrote

Ch. v. I wrote to you in that letter not to keep com-

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- v. 10. pany with fornicators: but not meaning altogether, the fornicators of this world, or the extortioners, or rapacious, or worshippers of images: for then
- what I write unto you; not to keep company with a brother, if any fuch be a fornicator, or an extortioner, or a worshipper of images, or a railer, or a drunkard, or rapacious: with such an
- 12. one not even to eat. Now, is it for me to judge
 - 13. even them that are without? No: but judge ye them that are within; (for them, that are without, God will judge) and take away from among you that wicked person.
- Ch. vi. Doth any one of you, who hath a dispute with
 - v. 1. his friend, dare to go to law before the heathen,
 - 2. and not before the faints? Know ye not that the faints will judge the world? But, if the world will be judged by you, these mean tribunals be-
 - 3. come you not. Know ye not that we shall judge angels? how much more the affairs of this
 - 4. life? Therefore, whilst ye have tribunals for the affairs of this life, do ye make them, who are of
 - 5. no account in the church, your judges? I speak to your shame. Is there not then a single wise man among you, who is able to determine a
 - 6. dispute between his brethren; but brother goeth
 - 7. to law with brother, even before unbelievers? Certainly, however, there is fome defect among you, that ye go to law with each other at all. Why do ye not rather fuffer yourselves to be de-
 - 8. frauded? Whereas yourselves wrong and defraud Vol. II. K even

- Ch. vi. even your brethren. Know ye not then, that the
 - 9. unjust will not inherit the kingdom of God? Do not deceive yourselves: neither fornicators, nor worshippers of images, nor adulterers, nor impure abusers of themselves with themselves and
 - nor revilers, nor rapacious, will inherit the king-
 - ye have washen yourselves, but ye are become holy, but ye are made righteous, by the name of the Lord Jesus and by the spirit of our God.
 - not profitable: all things are lawful to me, but
 I will not be brought under the power of any
 - 13. thing. Meats are for the belly, and the belly for meats; but God will destroy both it and them.

 Now the body is not for fornication, but for the
 - 14. Lord: and the Lord for the body. And, as God raised the Lord to life, he will also raise up you
 - bodies are members of Christ? Shall I then take these members of Christ to make them members
 - 16. of a harlot? By no means. And know ye not, that he, who joineth himfelf unto a harlot, is one body with her? for, faith the scripture, The two
 - 17. will be one fiesh. But he, who joineth himself unto the Lord, is one spirit with him.
 - 18. Flee fornication: every other fin, which a man may commit, is without the body; but the fornicator
 - 19. finneth against his own body. Are ye not then aware, that your body is a temple of the holy spirit within you; of which ye receive from God, and are not
 - 20. your own? for ye were bought with a price. Glorify, there-

- Ch. vi. therefore, God with your body and with your spirit; for they are God's.
- Ch. vii. Now, concerning the things whereof ye wrote

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- v. 1. unto me, it is better for a man not to take a wife.
 - 2. But, because of fornication, let each man have his own wife, and each woman have her own husband.
 - 3. Let the husband give unto the wife the benevolence that is due; and in like manner also the wife
 - 4. unto the husband. The wife hath not the power over her own body, but the husband; and, in like manner, even the husband hath not the power over his
 - 5. own body, but the wife. Deprive not each other unless by confent for a season; that ye may be at leisure for fasting and for prayer; and come together again, lest Satan tempt you through the incon-
 - 6. tinence of your flesh. But this I speak by permif-
 - 7. fion, not by commandment. For I wish all men to be as I myself also am: but each hath his own gift from God; one after this manner, and another
 - 8. after that. But I fay to the unmarried and the widows; It is better for them to continue as I
 - 9. also am. But, if they have not continence, let them marry: for it is better to marry than to be on fire.
 - 10. But those already married I charge: yet not I,
 - her husband. Now, if she should even separate herself, let her remain unmarried, or be reconciled to her husband; and, Let no husband put away his wife.
 - 12. But to the rest I am speaking, not the Lord. If any brother have a wife that is an unbeliever, and they mutually agree to dwell together, let him not

Ch. vii. put her away. And let no wife also, if they muv. 13. tually agree to dwell together, put away a husband

14. that is an unbeliever. For that unbelieving husband is made holy by his wife; and that unbelieving wife is made holy by her husband: else your children would be unclean; whereas they are holy.

16. And how canst thou tell, O! wife, but thou mayest fave thy husband? Or how canst thou tell, O!

15. husband, but thou mayest save thy wise? But, if the unbelieving wife or husband wish to separate themselves, let them separate; no brother, or sister, is a slave in such cases: moreover, God called us

17. to peace. So then, as God hath diffributed to each, as the Lord hath called each, so let every one

18. walk; and so enjoin I in all the churches. Was any one called when circumcised? let him not alter his circumcision. Was any one called in uncircumcision? let him not circumcise him-

19. felf. Circumcifion is nothing, and uncircumcifion is nothing; but an observance of God's

20. commandments is every thing. Let each continue in the condition, wherein he was called.

21. Wast thou called when a slave? care not for it: yea, even if thou canst be free, continue as thou

22. art. For the flave, that was called in the Lord, is the Lord's free-man: and, in like manner, he who

23. was called when free, is a flave of Christ. Had ye bought your freedom? become not flaves to men.

24. In that condition, therefore, brethren, wherein each was called, let him continue with God.

25. Now, concerning young unmarried people, I have no commandment of the Lord; but I will give an opinion, as a man mercifully favoured with

26. a trust from the Lord. It is better therefore, I think,

Ch. vii. think, on account of the present troubles, it is bet-

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- v. 27. ter for a man to continue as he is. Art thou bound unto a wife? feek not to be loofed. Art thou free
 - 28. from a wife? feek not a wife. If, however, thou marry, thou hast not done amis; and, if the virgin marry, she hath not done amis; though such will
 - 29. have trouble in the flesh: but I spare you. This, however, I say, brethren; the time henceforth is straightened: so that they, who have wives, should
 - 30. be as though they had none; and they, who weep, as though they wept not; and they, who rejoice, as though they rejoiced not; and they, who buy,
 - 31. as possessing not; and they, that use this world, as not using it to excess: for the fashion of this world
 - 32. is passing away; and I wish you to be without anxiety. The unmarried man is anxious about the things of the Lord, how he may please the Lord:
 - 33. but the married man is anxious about the things of the world, how he may please his wife; and is
 - 34. diffracted. The unmarried woman also, and the virgin, is anxious about the things of the Lord, that she may be holy both in body and mind: but the married woman is anxious about the things of
 - 35. the world, how she may please her husband. Now I say this for your own good; and not that I may cast a snare over you; but for decency, and for an attendance upon the Lord without distraction.
 - 36. But, if any one apprehend a dishonour from his virginity continued beyond the time; it ought so to be, let him do what he pleaseth, he doeth not
 - 37. amiss, let *such* marry. But he, who continueth stedfast in his heart, having no necessity, but hath power over his own will, and is determined in his

Ch. vii. heart to keep his virginity, doeth well. So then

v. 38. even he, who giveth it in marriage, doeth well; but

39. he, who giveth it not in marriage, doeth better. A wife is bound by law as long as her husband liveth: but, if her husband fall asleep, she is free to marry

40. whom she pleaseth, but only in the Lord. She will be happier, however, if she continue as she is, in my opinion; and, I think, even I have a divine spirit.

Ch. viii. Now concerning idol-facrifices, do we under-

- v. 1. ftand this matter, because we all have knowledge?

 This knowledge puffeth up, but love improveth.
 - 2. But, if any one have the credit of knowing any thing, he knoweth nothing yet as he ought to
 - 3. know. But, if any one love God, he knoweth this
 - 4. matter truly. Concerning therefore the eating of idol-facrifices, we know that a worldly idol is no-
 - 5. thing; and that there is no God but one. For, though there be gods, both coelectial and terrestrial, by name: (as there are many gods and many lords
 - 6. of this fort) to us there is but one God, the father, from whom are all things, and we for him; and one Lord Jefus Christ, through whom are all things,
 - 7. and we through him. But all have not this know-ledge: for fome, accustomed to the idol, eat as of an idol-facrifice to this hour; and their con-
 - 8. fcience, being weak, is defiled. But our food will not bring us into judgement before God: for neither, if we eat not, shall we gain any advantage;
 - 9. nor, if we eat, shall we fuffer any loss. But take heed, lest this power of your's become by any means a
 - 10. stumbling-block to the weak. For, if any one fee

thee,

Ch. viii. thee, who hast knowledge, sitting at meat in an idol-temple, will not the conscience of that man, as he is weak, be emboldened to eat the idol-facri-

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- 11. fices? And fo thy knowledge will destroy this weak
- 12. brother, for whom Christ died. Now, when ye sin thus against the brethren, and wound their weak
- 13. conscience, ye sin against Christ. Wherefore, if food draw my brother into sin, I will not eat slesh for ever, that I may not draw my brother into sin.
- Ch. ix. Am I not a free man? Am I not an apostle?
 - v. 1. Have I not feen Jesus Christ our Lord? Are not
 - 2. ye my workmanship in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for ye are the seal of my commission from the Lord.
 - 3. Mine answer to them, who question me, is this:
 - 4, 5. Have we not power to eat and to drink? Have we not power to take with us a fifter for a wife, as well as the rest of the apostles and the brethren of
 - 6. the Lord and Cephas? Or have I and Barnabas
 - 7. alone no power to leave off labouring? Who ever goeth to war at his own charges? Who planteth a vineyard, and doth not eat of it's fruit? Or who tendeth a flock, and eateth not of the milk of that
 - 8. flock? Say I this on the authority of man? Doth not
 - 9. the law fay it also? For it is written in the law of Moses: Muzzle not an ox, whilft he is treading out
 - 10. the corn. Doth God care for the ox only? Or doth he certainly fay this for our fakes also? For our fakes, no doubt, it was written; because the ploughman should plough in hope, and the thresh-
 - 11. er be in hope of partaking. If we have fown in you these spiritual things, is it a great matter if we

- Ch. ix. reap from you those carnal things? Since others,
- v. 12. by this authority, are partakers of you, ought not we rather? Nevertheless, we have not used this authority, but endure all things, that we may cause
 - 13. no hindrance to the gospel of Christ. Know ye not, that they, who perform the services of the temple, live by the temple? and that they, who at-
 - 14. tend at the altar, partake of the altar? And, after the fame manner, hath the Lord appointed that the preachers of the gospel should live by the gos-
 - 15. pel. But I have used none of these things: nor do I write thus, that it should be so done unto me; for it were better for me to die, than that any one
 - 16. should deprive me of this satisfaction. I cannot glory indeed in thus preaching the gospel; because a necessity lieth upon me: alass! for me, if I preach
 - 17. not the gospel! For, if I do this willingly, I have a reward: but, if I am entrusted with an office
 - 18. without my confent, what is my reward then? to make the gospel of Christ, whilst I preach it, without charge, in not using to the utmost my privelege
 - 19. in the gospel. For, when I was free from all men, I made myself a slave to all, that I might gain the
 - Jew, that I might gain Jews: to those under a law, as under a law, that I might gain those under a
 - 21. law: to the lawless, as lawless, (though not lawless before God, but under the law of Christ) that I
 - 22. might gain the lawless. To the weak I became as weak, that I might gain the weak. I am become
 - 23. all things to all men, that I may fave all. And all this I do for the gospel, that I may become a joint-
 - 24. partaker with others of it. Do ye not observe, of

- Ch. ix. the runners in a race, that all run, but one only receiveth the prize? So run ye also, that ye may win.
 - 25. Now every candidate is temperate in all things: and they indeed to obtain a crown, that will fade
 - 26. away; but we, an unfading crown. I therefore fo
 - 27. run, as one not doubtful of the prize; I so fight, as one that striketh not the air only: but I bruise my body and keep it under; lest by any means, after proclaiming others to be conquerors, I myself should lose the prize.
 - Ch. x. Moreover, brethren, I wish you to observe, that
 - v. 1. all our fathers were under the cloud, and all past
 - 2. through the fea, and all were baptifed unto
 - 3. Moses in the cloud and in the sea; and all ate
 - 4. the fame spiritual food, and all drank the same spiritual drink; for they were drinking of a spiritual rock which sollowed them: and that rock
 - 5. was the Christ. With most of them, however, God was not well pleased; for they were over-
 - 6. thrown in the wilderness. Now these things are patterns for us, that we may not lust after hurtful
 - 7. things, as they also lusted: nor, like some of them, worship images; as it is written: The people sat
 - 8. down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed; and fell in one day three and twenty
 - 9. thousand. Neither let us weary out God with trials, as some of them also tried him; and perisht
 - 10. by ferpents. Neither do ye murmur, as fome of them also murmured; and perisht by the destroyer.
 - 11. Now all these things befel them, and were written to admonish us, upon whom the ends of the ages

- Ch. x. are come. Wherefore, let him, who thinketh v. 12. himself to stand, beware lest he fall. No trial
 - 13. hath come upon you, but fuch as is common to man: and God may be relied on, that he will not fuffer you to be tried above your ability; but with the trial will also give you power to bear it's effects.
 - 14. Wherefore, my beloved brethren! flee from
 - 15. image-worship. I am speaking unto men of un-
 - 16. derstanding: judge ye what I say. That cup of blessing, over which we bless God, is it not a partaking of the blood of Christ? The loaf, which we break, is it not a partaking of the body of Christ?
 - 17. As there is one loaf, so we are all but one body: for
 - 18. we all partake of that one loaf. Confider the carnal ordinances of Ifrael. Do not they, that eat the facrifices, partake in common of the altar?
 - 19. What then do I mean? that an idol is any thing,
 - but that the Gentiles offer their facrifices to dæmons, and not to God; and I do not wish you to
 - 21. partake in the worship of these dæmons. Ye cannot drink a cup of the Lord and a cup of dæmons: ye cannot partake of a table of the Lord and a
 - 22. table of dæmons. Do we wish then to provoke
 - 23. the Lord to jealoufy? Are we stronger than he? All things are lawful, but all things are not profitable: all things are lawful, but all things do not contri-
 - 24. bute to improvement. Let no one feek his own good, but let each feek the good also of his neigh-
 - 25. bour. Eat whatfoever is fold in the shambles,
 - 26. asking no questions for conscience' sake: for the
 - 27. earth is the Lord's, and the fulness thereof. But, if any unbeliever invite you, and ye wish to go, eat whatsoever

Ch. x. whatsoever is set before you; asking no questions v. 28. for conscience' sake. But, if any one say unto you, This is an idol-sacrifice: eat not of it, because of him, who informed thee, and for con-

29. fcience' fake: I mean not fo much thine own confcience, as that of thy neighbour: for why should my liberty be condemned by another's conscience?

30. But, if I partake with thankfulnefs, why am I evil-

31. fpoken of for what I am thankful for? Whether, therefore, ye eat or drink, or whatfoever ye do, do

32. it all to the glory of God. Put no stumblingblock before Jews, or Greeks, or the church of

33. God; even as I please all men in all things, not seeking mine own advantage, but the advantage of Ch. xi. all, that they may be saved. Be ye imitators of

v. 1. me, as I also am of Christ.

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2. Now I praise you, brethren, for remembering me in all things, and holding fast the doctrines as I

3. delivered them unto you. And I wish you to know, that Christ is the head of every man; and that the man is the head of the woman; and that

4. God is the head of Christ. Every man, who prayeth or teacheth with his head covered, dishonoureth his head: but every woman, who prayeth or

5. teacheth with her head uncovered, dishonoureth her head; for it is the same thing as if she were shorn.

6. For, if a woman be not covered, let her cut off her hair: but, as it is shameful for a woman to cut off her hair, or to shave herfelf, let her keep herfelf

7. covered. For a man ought not to cover his head, as he is a glorious image of God; but woman is

8. a glorious image of man. For man came not from

9. woman, but woman from man: nor was man created

- Ch. xi. created for the woman, but woman for the man.
- v. 10. For this cause ought the woman to have a veil upon
 - 11. her head on account of the messengers. But neither are men to be separated from women, nor women
 - 12. from men, in the Lord. For, as the woman was from the man, so also is the man by the woman:
 - 13. and all things are from God. Determine for your-felves. Is it becoming for a woman to pray unto
 - 14. God uncovered? Doth not nature herfelf teach you, that, if a man have long hair, it is a disho-
 - 15. nour to him; but that, if a woman have long hair, it is a credit to her? fince that hair was given for
 - 16. a veil. If any one, however, love contention, neither we nor the church of God allow this custom.
 - 17. And fuch is my charge to you.

But I praise you not, that your affemblies are

- 18. not for the better, but for the worse. For, first of all, when ye come together in the church, I hear that there are divisions among you: and I partly
- 19. believe it. For indeed there must be parties among you, that the approved among you may be-
- 20. come manifest. So then, when ye meet together,
- 21. it is not to eat a supper of the Lord: because, at the eating of it, each taketh first his own supper;
- 22. and one is hungry, and another is drunken. Have ye not houses to eat and to drink in? Or do ye despise the church of God, and shame the poor? What can I say unto you? Shall I praise you in
- 23. this? I praife you not. For I received from the Lord, what also I delivered to you, that the Lord Jesus, on the night when he was going to deliver
- 24. himself up, took a loaf; and, when he had given thanks, brake it, and said, "Take, eat; this is my

" body,

Ch. xi. "body, which is given for you: do this in remem-

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- v. 25. "brance of me." In the same manner also he took the cup after supper: and said, "This cup is the "new covenant of my blood: this do in remem-
 - 26. "brance of me." For, as often as ye eat this loaf, and drink this cup, ye make a declaration of the
 - 27. Lord's death 'till he come. Wherefore, who foever shall eat this loaf or drink this cup of the Lord unworthily, he is blameable on account of the body
 - 28. and blood of the Lord. But let a man approve himfelf, and eat accordingly of that loaf and drink of
 - 29. that cup: for he, that eateth and drinketh unworthily, eateth and drinketh punishment to himself; as he maketh no difference between the body of the
 - 30. Lord. For this cause many of you are weakly and
 - 31. fick, and not a few are falling afleep. For, if ye yourselves had made a difference, ye would not
 - 32. have been fo punished: but this punishment from the Lord is a lesson to us, that we may not be con-
 - 33. demned with the world. Wherefore, my brethren, when ye come together to eat this fupper,
 - 34. wait for each other; and, if any one be hungry, let him eat at home: that ye come not together unto punishment. And the other things I will fet in order, when I come.
- Ch. xii. Now concerning these spiritual persons, brev. 1, 2. thren, I would not have you ignorant. Ye know, that ye were Gentiles, carried away unto those
 - 3. dumb idols, even as ye were led. Wherefore, I let you know, that no one, speaking with a divine spirit, faith that Jesus should be rejected; and no one can say, that Jesus is the Lord, but by a holy spirit.

Ch. xii. spirit. Now there are various distributions of gifts, v. 4, 5. but the same spirit; and there are various distribu-

6. tions of fervices, but the fame Lord; and there are various distributions of operations, but the same

7. God caufeth all these operations in all. And the manifestation of the spirit is given to each as it is

8. expedient. For unto one is given by the spirit a word of wisdom; and to another, a word of know-

9. ledge, according to the fame spirit; and to another, faith, by the same spirit; and to another,

other, workings of miracles; and to another, teaching; and to another, discernment of spirits; and to another, different kinds of languages; and

11. to another, an interpretation of languages. But all these operations are from this one same spirit,

12. distributing severally to each as it pleaseth. For, as the body is one, and hath many members, but all these members of this one body, which are

13. many, are but one body; fo too is Christ. For we were all baptised in one spirit into one body; whether Jews or Greeks, whether slaves or free-

14. men: and all received drink from one spirit. For

15. indeed the body is not one member, but many: for that, if the foot should fay, Because I am not a

16. hand, I am not of the body; it is by no means on this account not of the body. And, if the ear should fay, Because I am not an eye, I am not of the body; it is by no means on this account not

17. of the body. If the whole body were eye, where would be the hearing? If the whole were hearing,

18. where would be the smell? Accordingly, therefore, God disposed the members severally in the body,

Ch. xii. as he pleased. Now, if all the members were v.19,20. one, what would become of the body? But, as it is,

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- eye cannot fay to the hand, I have no need of thee: or, again, the head to the feet, I have no
- 22. need of you. So far from it, those members of the body, which seem of less importance, are the more
- 23. necessary: and to what we think the less honourable members of the body, to them we give more abundant honour: and our uncomely members obtain more
- 24. abundant refpect. For our comely members have no need of honour; but God hath tempered the body together, by giving greater honour to those
- 25. members, which wanted it; that there may be no division in the body, but that the members may
- 26. have the fame anxiety for each other: fo that, if one member fuffer, all the members fuffer with it; and, if one member receive honour, all the mem-
- 27. bers rejoice with it. Now ye are Christ's body,
- 28. and feverally members thereof. And God hath appointed in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, different kinds of
- Are all teachers? Have all miracles? Have all
- 30. gifts of healing? Do all fpeak with different languages? Do all interpret?
- 31. Now ye are ambitious of the greater gifts; I will shew you, therefore, a much better way for Ch. xiii. your ambition: for, though I speak with the lan
 - v. 1. guages of men and of angels, and have not love, I am but founding brafs, or a tinkling cymbal.
 - 2. And, though I have a gift of teaching, fo as to understand

- Ch. xiii. derstand all the mysteries and all the knowledge of the gospel; and, though I have all it's faith, so as to remove mountains; but have not love, I am
 - 3. nothing. Yea, though I give in portions all my fubstance to nourish others; and, though I give up my body, so as to have cause of boasting; but have
 - 4. not love, I am benefited nothing. This love is forbearing and kind; this love quarrelleth not; this
 - 5. love is not rash, nor puffeth itself up, nor behaveth with indecorum, nor seeketh it's own advantage,
 - 6. nor is easily provoked, nor thinketh upon evil, nor rejoiceth in falshood, but rejoiceth in the truth:
 - 7. is contented at all times, full of trust at all times,
 - 8. full of hope at all times, patient at all times. This love will never fail; whereas teaching will be done away, languages will be filent, and knowledge
 - 9. will be destroyed. For our knowledge is imper-
 - 10. fect, and our teaching is imperfect: but, when perfection is come, then will these imperfections
 - 11. be done away. So, whilft I was a child, I talkt like a child, I had the dispositions of a child, I reafoned like a child: but, when I became a man, I
 - 12. left off these manners of the child. For now indeed I see through a glass with uncertainty; but then I shall see face to face: now I know imperfectly; but then I shall know others, as they also
- 13. have known me. So then there continueth faith, hope, love; these three: but the best of these isCh. xiv. love. Follow after this love.
 - v. 1. Moveover, be ambitious of the gifts of the spirit;
 - 2. but especially of the gift of teaching. For he, who speaketh with a different language, doth not speak unto men, but unto God: because no one under-

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Ch. xiv. standeth him, and he speaketh mysteries to himself

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v. 3. only; whereas the teacher speaketh to others im-

4. provement and exhortation and comfort. He, who fpeaketh with a different language, improveth himfelf only; but the teacher improveth a whole church.

5. I wish indeed, that ye all spake with different languages, but rather that ye should teach: for the teacher is better than him, who speaketh with different languages; unless he interpret, that the

6. church may receive improvement. Accordingly, brethren, should I come unto you speaking with different languages, what shall I profit you, unless I speak to you, either by revelation, or with knowledge, or with instruction, or in doctrine?

7. In like manner, those things without life, that give a found, such as a pipe or a harp, except they give distinct sounds, how shall the tune of the pipe or

8. of the harp be known? For, if a trumpet also give an uncertain found, who will prepare himself for bat-

9. tle? And, in the same manner, ye, who speak with a different language, except ye speak plainly, how can your speech be understood? ye will continue

10. talking to the air only. There are I know not how many kinds of languages in the world; but none

know not the power of the language, I shall be a barbarian to the speaker, and the speaker a barbarian to

12. me. So then, as ye are ambitious of spiritual gifts, be desirous of abounding in them to the improvement

13. of the church: and, therefore, let him, who fpeaketh with a different language, pray so as to

14. interpret. For, if I pray with a different language, my mind prayeth, but my understanding yieldeth Vol. II.

- Ch. xiv. no fruit. What then is to be done? I will pray v. 15. with the mind, I will pray with the understanding also: I will sing praises with the mind, and I will
 - 16. fing praises with the understanding also. For, if thou bless God to thyself only, how shall the unlearned hearer say, Amen! after thy thanksgiving, when he understandeth not what thou art saying?
 - 17. For thou indeed givest thanks well, but thy neigh-
 - 18. bour is not improved. I thank God, I fpeak
 - 19. with languages better than you all: but, in a congregation, I had rather speak five words with my understanding, so as to instruct others also, than
 - 20. ten thousand words in a different language. Brethren, be not children in your understandings: be even babes in malice, but men in your understand-
 - 21. ings. It is written in the law, With the tongues and with the lips of strange nations will I speak unto this people; but even thus will they not listen to me,
 - are a fign, not to the believers, but to the unbelievers; and our teaching, not to the unbelievers,
 - 23. but to the believers. If, therefore, the congregation be met together, and all be speaking with languages, and some unlearned men or unbelievers
 - 24. come in, will they not fay that ye are mad? But, if all be teaching, and any unbeliever or unlearned man come in, he is led by all to conviction, he
 - 25. is led by all to an examination of himself: the thoughts of his heart are made manifest; and he accordingly falleth on his face to worship God, shewing thereby that God is indeed among you.
 - 26. What then, brethren, is to be done? When ye come together, hath any of you a psalm, hath he doctrine,

Ch. xiv. doctrine, hath he a language, hath he a revelation, hath he an interpretation? let all be done unto

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- 27. improvement. If any one speak with a language, let it be by two, or at the most by three, and in
- 28. turn; and let one interpret: but let him be filent in a congregation, unless there be an interpreter;
- 29. and let him speak to himself and to God. Let also two or three teachers speak, and the rest de-
- 30. termine. And, if a revelation be made to another,
- 31. who is fitting down, let the first be filent. For ye may all teach one by one, that all may learn, and
- 32. all may be admonished; and the spirits of teachers
- 33. be subject to teachers; (for God hath nothing to do with confusion, but with peace): and so in all the assemblies of the saints.
- 34. Let women be filent in your affemblies: for they are not permitted to speak, but must be in subjec-
- 35. tion; as the law also commandeth. And, if they wish to learn any thing, let them ask their own husbands at home; as it is dishonourable for a woman to speak in a congregation.
- 36. What? did the word of God come forth from
- 37. you? or hath it reached you only? If any one have the character of a teacher, or of a spiritual person, he will acknowledge, that what I am writ-
- 38. ing to you are commandments of the Lord; but, whoso doth not acknowledge this, let him be unknown, as a spiritual person.
- 39. Wherefore, brethren! be zealous of the gift of teaching, and be no hindrance to speaking with
- 40. languages; but let all things be done decently and in order.

- Ch. xv. Now I wish you to consider, brethren! to what
 - v. 1. purpose I preacht these glad tidings, which I did preach unto you, which also ye received, and on which ye stand, and by which ye must be faved;
 - 2. if ye maintain them not: for then ye believed in vain.
 - 3. For I delivered unto you as a principal thing, fuch as I indeed received it, that Christ died for
 - 4. our fins, according to the scriptures; and that he was buried, and that he was raised to life on the
 - 5. third day, according to the scriptures; and that he was seen by Cephas, and then by the twelve.
 - 6. Afterwards he was feen by above five hundred brethren at once; of whom the greater part is
 - 7. yet alive, though fome are fallen asleep. Afterwards he was feen by James, and then by all the
 - 8. apostles. Now last of all, he was seen by me also, as the one born out of due time: for I am the least
 - 9. of the apostles, unworthy to be called an apostle,
- 10. because I harast the church of God. But, by extraordinary favour, I am what I am; and this favour of God towards me was not vain, because I laboured more abundantly than they all: yet not I, but that favour of God, which was with me.
 - 11. Whether, however, I or they have laboured, fuch is our preaching, and fuch was your belief.
 - 12. Since then the refurrection of Christ from the dead is thus proclaimed, why fay fome among you,
 - 13. 'that there is no refurrection of the dead? Now, if there be no refurrection of the dead, neither hath
 - 14. Christ been raised: and, if Christ have not been raised, then is our preaching vain, and your belief
 - 15. is also vain. Nay, we are detected also of false testimony

Ch. xv. testimony concerning God; because we testified of God, that he raised up the Christ; whom he did

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- 16. not raise up: for, if the dead be not raised up, nei-
- 17. ther hath Christ been raised: and, if Christ have not been raised, your belief is vain; ye are yet in
- 18. your fins. Then they also, who have fallen asleep
- 19. in Christ, are lost; and we, since in this life we have no hope but in Christ, are more wretched than all other men.
- 20. But indeed Christ hath been raised from the
- 21. dead; a first-fruits of them, who sleep. For, fince by a man came death, by a man will also be
- 22. a refurrection of the dead: for, as by Adam all
- 23. die, even so by Christ will all be made alive. But each in his own order: Christ, a first-fruits; next they, that are Christ's, at his coming.
- 24. Then will the end be, when God the father delivereth up the kingdom to him; during which he will destroy all dominion and all authority and
- 25. power: for he will reign 'till he hath put every
- 26. enemy under his feet: inafmuch as God hath put
- 27. all things under his feet: and fo the enemy death will be destroyed at last. Now, when the scripture saith, All things are put under him, it manifestly means a subjection besides the subjection to him, who put
- 28. all these things under Christ. But the son himself, when all these things are put under him, will also submit to God, who put all things under him; that God may be all in all.
- will they have, who are submitting constantly to baptism? Why indeed are they thus baptised, if
- 30. the dead will certainly live no more? Why should

- Ch. xv. we too expose ourselves to the danger of this bap
 - v. 31. tism every hour? I die daily on account of the boastful confidence, which I have in Christ Jesus
 - 32, our Lord. And, though I fought, as far as a man could, with beafts at Ephefus, what advantage shall I have? If the dead will not be raifed, let
 - 33. us eat and drink, for to-morrow we die. Do not deceive yourselves: bad company corrupts good
 - 34. manners. Be fober unto righteousness, and mistake not: for some have no knowledge of God. I speak this to your shame,
 - 35. But some one will say, Why are the dead raised
 - 36. up? and, With what body must they come? Thou foolish man! that, which thou sowest, is not brought
 - 37. to life, except it die: and that, which thou fowest, is not fown the body, which it will be, but a bare grain; of wheat, perhaps, or one of the other
 - 38. grains: and God giveth it a body as he pleafeth;
 - 39. and to each of these seeds it's peculiar body. All flesh is not the same slesh; but there is one slesh of men, and another slesh of beasts, and another of
 - bodies and earthly bodies; but the glory of the heavenly is one, and that of the earthly is another,
 - 41. There is one brightness of the sun, and another brightness of the moon, and another brightness of the stars: even one star excelleth another star in
 - 42. brightness. So will the refurrection of the dead also be. Man is sown unto corruption; he is raised
 - 43. in incorruption: he is fown in dishonour; he is raised in glory: he is sown in weakness; he is
 - 44. raised in power: he is sown an animal body; he is raised a spiritual body. There is an animal body,

Ch. xv. body; and there is a spiritual body; and thus faith

v. 45. the scripture: The first man Adam became a living foul: but the last Adam is a spirit, that giveth life.

46. The spiritual, however, was not first, but the ani-

47. mal; and afterward the spiritual. The first, a man from the ground, was dust: the second, a man

48. from heaven, was heavenly. They, that are earthy, are like the Adam of the ground; and they, that

49. are heavenly, like him from heaven. And, as we have borne the likeness of the earthy man, we shall

50. also bear the likeness of the heavenly. I mean this, brethren! that flesh and blood cannot inherit a divine kingdom; nor will this corruption inhe-

51. rit the incorruption thereof. Behold! I tell you a mystery: we shall not all die indeed, but we shall

52. all be changed, in a moment, in the glance of an eye, at the last trumpet; for the trumpet will found, and the dead will be raised incorruptible,

53. and we shall be changed. For this corruptible

54. must be clothed with incorruption, and this mortal must be clothed with immortality. But, when this corruptible shall be clothed with incorruption, and this mortal shall be clothed with immortality; then will that scripture be suffilled,

55. Death is swallowed up in victory. O! Grave, where

56. is thy victory? O! Death, where is thy sting? The sting of Death is sin, and the power of sin is the

57. law. But thanks be to God, who giveth us the

58. victory through our Lord Jesus Christ! Therefore, my beloved brethren! be ye stedfast, immoveable, always abounding in the work of the Lord; knowing, that your labour will not be vain in the Lord.

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- Ch. xvi. Now concerning the collection for the faints, do
 - v. 1. ye also follow, on the first day of the week, my or-
 - 2. ders to the churches of Galatia. Let each of you lay by him in flore according to his ability; that
 - 3. collections may not be made, when I come. Now, when I come, whomfoever ye shall approve, them will I fend with letters to carry your liberality un-
 - 4. to Jerusalem; but, if it be worthy of my going
 - 5. also, they shall go with me. I will come to you, when I have gone through Macedonia; for I mean
 - 6. to go through Macedonia. But it may be that I shall continue with you, and even pass the winter with you; that ye may send me forwards whi-
 - 7. therfoever I shall go. For I do not choose to see you now, in passing only; as I hope to stay some
 - 8. time with you, if the Lord permit. But I shall
 - 9. stay at Ephesus until the Pentecost: for a great door of employment is opened to me, and there are
 - 10. many opposers. Now, if Timothy come, take care that he continue without fear among you; for he is performing the work of the Lord, as I al-
 - 11. fo am. Let no one, therefore, fet him at nought; but fend ye him forwards in peace; for I am ex-
 - our brother Apollos, I earnestly desired him to go unto you with the brethren: but it was not his wish altogether to go at this time; but he will go
 - 13. at a convenient season. Be watchful; stand fast in the faith; acquit yourselves like men; strength-
 - 14. en yourselves. Let all things be done by you in love.
 - 15. But I exhort you, brethren! with respect to the family of Stephanus, (for ye know that it is a first-fruits

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- Ch. xvi. fruits of Achaia, and that they have given themv. 16. felves up to relieve the faints) to fubmit yourselves unto such, and to every one that helpeth us in our
 - 17. labours. I am glad at the coming of Stephanus and Fortunatus and Achaicus, because, what was
 - 18. wanted on your part, they have supplied; for they refresht my spirit and your's: acknowledge, therefore, such men.
 - 19. The churches of Asia salute you. Aquila and Priscilla, with the congregation in their house,
 - 20. fend you many falutations in the Lord. All the brethren falute you. Salute each other with a
 - 21. holy kifs. The falutation of me Paul with mine
 - 22. own hand. If any love not the Lord Jesus Christ, let him be separated from you. Our Lord is com-
 - 23. ing. The favour of our Lord Jefus Christ be with
 - 24. you! My love be with you all in Christ Jesus!

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PALE

THE CORENTHIANS

SECOND EPISTLE OF

PAUL

TO

THE CORINTHIANS.

Ch. i. PAUL, an apostle of Jesus Christ by a divine apv. 1. pointment, and Timothy our brother, unto the church of God, which is in Corinth, and to all the 2. saints in Asia: savour be unto you and peace from

God our father, and our Lord Jesus Christ!

3. Bleffed be the God and father of our Lord Jefus Christ! the father of mercies and God of all com

- 4. fort; who giveth us comfort in every affliction, fo that we are able to comfort others in all their affliction with that comfort, wherewith we ourselves
- 5. are comforted by God: for, as the fufferings of Christ are abundant in us, so doth our comfort
- 6. also abound through Christ. For, if we be afflicted, it is for your encouragement and salvation: and, if we be comforted, it is also for your encouragement, which sheweth itself by enduring
- 7. the same sufferings that we also suffer. And our hope of you is firm; for we know that, as ye are partakers of these sufferings, ye will likewise be par-
- B, takers of this encouragement. For we wish you to know, brethren! concerning that affliction, which

- Ch. i. which befel us in Asia, that it lay exceedingly heavy upon us, above our strength; so that we
 - 9. despaired even of life. But we had this conviction of death within ourselves, that we might learn not to trust in ourselves, but in that God
 - 10. which raiseth the dead to life; who delivered us from fo great a death, and now delivereth; and
 - us by prayer; that, as this gracious deliverance was by the means of many persons, thanks might
 - 12. be returned by many on our behalf. For we boaft in this testimony of our conscience, that, with the greatest simplicity and purity, not in slessly wisdom, but with the utmost kindness of behaviour, we have demeaned ourselves in the world; and
 - 13. more particularly to you. For we are writing to you no other things than what ye know and ac-
 - 14. knowledge, and, I hope, will acknowledge (for ye in turn acknowledged us to be your boaft, as ye are our's) to the last, even unto the day of our Lord Jesus Christ.
 - 15. And, under this confidence, I was intending to come to you before, that ye might have a fecond
 - 16. advantage; and to pass through you into Macedonia, and to return to you from Macedonia, and to
 - 17. be fent forwards by you towards Judea. Having this intention therefore, was I fickle? Or are my intentions like the intentions of fleshly men, that
 - 18. my yea should not be yea, and my nay, nay? But, as God is true, our dostrine among you was not
 - 19. yea and nay: for Jefus Christ, the son of God, who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but

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Ch. i. was yea in him, even in God, unto his glory through.

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v. 20. us: for all God's promises are thus yea in him,

and thus truth in him. For he, who gave us authority unto you in Christ, and anointed us, is

God; who also set his own seal upon us, and gave

us the pledge of the spirit in our hearts. And I call upon God as a witness to myself, that out of tenderness to you I have not yet come to Corinth:

not that we are Lords of your faith, but helpers

Ch. ii. of your joy; for by this faith ye stand. But I dev. 1. termined this in myself not to come again unto

2. you in forrow: for, if I make you forrowful, who then is to gladden me? none but he, whom I have

made forrowful. And I wrote unto you for this very reason, that I may not have forrow, when I come, from those who ought to gladden me; having this confidence in you all, that my joy is the joy also

of you all. For in great affliction and diffress of heart I wrote unto you with many tears; not to make you forry, but to make known unto you the more abundant love which I have towards you.

5. Now, if any one have given me uneafinefs, this uneafiness is not mine only, but the mutual uneafi-

6. nefs of you all. That I may not add any more burthen, let that rebuke of the many be fufficient

7. for that man: fo that, on the contrary, forgive the man, and comfort him, left he be swallowed up

8. with excessive forrow. Wherefore, I befeech you,

9. confirm your love towards him. And for this cause also did I write, to prove whether ye are obedient

10. in all things. Now, whom ye forgive any thing, him I also forgive: for indeed, if I forgave any thing, I forgave it for your fakes, before Christ,

that

- Ch. i. which befel us in Asia, that it lay exceedingly heavy upon us, above our strength; so that we
 - 9. despaired even of life. But we had this conviction of death within ourselves, that we might learn not to trust in ourselves, but in that God
 - 10. which raiseth the dead to life; who delivered us from fo great a death, and now delivereth; and
 - us by prayer; that, as this gracious deliverance was by the means of many persons, thanks might
 - 12. be returned by many on our behalf. For we boaft in this testimony of our conscience, that, with the greatest simplicity and purity, not in slessly wisdom, but with the utmost kindness of behaviour, we have demeaned ourselves in the world; and
 - 13. more particularly to you. For we are writing to you no other things than what ye know and ac-
 - 14. knowledge, and, I hope, will acknowledge (for ye in turn acknowledged us to be your boaft, as ye are our's) to the last, even unto the day of our Lord Jesus Christ.
 - 15. And, under this confidence, I was intending to come to you before, that ye might have a fecond
 - 16. advantage; and to pass through you into Macedonia, and to return to you from Macedonia, and to
 - 17. be fent forwards by you towards Judea. Having this intention therefore, was I fickle? Or are my intentions like the intentions of fleshly men, that
 - 18. my yea should not be yea, and my nay, nay? But, as God is true, our dostrine among you was not
 - 19. yea and nay: for Jefus Christ, the son of God, who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but

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v. 20. us: for all God's promises are thus yea in him,

21. and thus truth in him. For he, who gave us authority unto you in Christ, and anointed us, is

22. God; who also set his own seal upon us, and gave

3. us the pledge of the spirit in our hearts. And I call upon God as a witness to myself, that out of tenderness to you I have not yet come to Corinth:

24. not that we are Lords of your faith, but helpers Ch. ii. of your joy; for by this faith ye ftand. But I de-

v. 1. termined this in myself not to come again unto

2. you in forrow: for, if I make you forrowful, who then is to gladden me? none but he, whom I have

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to. in all things. Now, whom ye forgive any thing, him I also forgive: for indeed, if I forgave any thing, I forgave it for your sakes, before Christ,

that

- Ch. ii. that Satan may not gain an advantage over us; v. 11. for we are not ignorant of his strices.
 - 12. Now, when I was come to as on account of the gospel of Christ, and a door was opened for me in the Lord, I had no rest in my mind, because I

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- 13. found not Titus my brother: fo I left them,
- God! who leadeth us in triumph always in Christ; and maketh known by our means the smelling in-
- 15. cense of his knowledge in every place: for we are in God a sweet savour of Christ both unto them
- 16. prepared for deliverance, and them for destruction: to one a deadly favour unto death; to the other, a living favour unto life; according to the suitable-
- 17. ness of each. For we do not, like most, corrupt the word of God; but, as in sincerity, but, as from God, speak we before God in Christ.
- Ch. iii. Are we beginning to recommend ourselves
 - v. 1. again? By no means; unless we want, as some do, letters of recommendation to you, rather than let-
 - 2. ters of recommendation from you. Ye are our letter written in your hearts, understood and read
 - 3. by all men; shewing yourselves to be a letter of Christ delivered by us; written, not with ink, but with a power of a living God; not on plates of stone, but on plates of slesh in the heart.
 - 4. Now we have this confidence towards God
 - 5. through Christ: not that we are sufficient of ourfelves to regard any thing as coming from ourselves,
 - 6. but this sufficiency of our's is from God; who hath also thought us worthy to be ministers of a new
 - 7. covenant, not of a letter, but of a spirit; for the letter

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God f ourelves, hath

new or the letter Ch. iii. letter killeth, but the spirit giveth life. Now, if that ministration in letters, engraven upon stones, was so glorious, that the children of Israel could not look upon the face of Moses, because of that 8. brightness in his face, which is no more; must not

this spiritual ministration be much more glorious?

9. For, if that ministration of condemnation were glorious, much more must this ministration of acquit-

10. tal abound in glory. For indeed that glory is no glory with respect to the excessive glory of the other:

much more must that, which continueth, be in glory.

12. Having, therefore, this hope, we use great plain-

13. ness of speech; and are not like Moses, who used to put a vail upon his face, that the children of Israel might not at all look upon that, which is

14. now no more: (but their understandings were blinded; for until this very day the same vail remaineth over the reading of that old covenant, not disco-

15. vered to be done away in Christ; but, even at this day, when Moses is read, a vail covereth their heart;

16. yet when it shall turn to the Lord, that vail will be

17. removed: for the Lord is that spirit, and, where

18. that spirit of the Lord is, there is liberty) but we all, with unvailed face, beholding, as in a looking-glass, the glorious brightness of the Lord, transform ourselves after that image from brightness to brightness, as through a divine power.

Ch. iv. Wherefore, as we have been graciously entrusted v. 1. with this ministry, we continue not in wickedness;

2. but have renounced the fecret practices of shame, not walking with a mischievous cunning, nor employing

- Ch. iv. ploying the word of God deceitfully; but, by the manifestation of the truth, recommending ourfelves to every man's conscience in the fight of
 - 3. God. (Now, if our gospel also be hid, it is hid
 - 4. through those destructive sins, by which the God of this present age hath blinded the understanding of the unbelievers; so that the brightness of this glorious gospel of Christ, who is an image of God,
 - 5. shine not upon them.) For we proclaim not ourfelves, but our Lord Jesus Christ; and ourselves
 - 6. your fervants for Jesus' sake. Because that God, who commanded light to shine out of darkness, hath shined in our hearts, to enlighten us with the knowledge of that brightness of God, which is on the sace of Jesus Christ.
 - 7. We have, however, this treasure in earthen veffels, that the extraordinary strength may in every thing appear to be from God, and not from our-
 - 8. felves. We are pressed, but not straightened; per-
 - 9. plexed, but not wholly at a loss; driven away, but
 - 10. not utterly forfaken; thrown down, but not killed; bearing about every where the deadly marks of the Lord Jesus on our body, that the life also of
 - vho are alive, are conftantly delivered over unto Death, that the life of Jesus also may be displayed
 - 12. in this mortal body: fo that Death sheweth him-
 - 13. felf in us, but Life in you. Now, having that spirit of faith spoken of in scripture, I believed, and therefore spake; we also believe, and therefore speak:
 - 14. knowing that he, who raifed the Lord Jesus to life, will raise us through Jesus, and present us with you.
 - 15. Now all these sufferings are for your sakes, that

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Ch. iv. the favour of the gofpel, abounding in many, may make thankfgivings abound also unto the glory of

16. God. Therefore we faint not; for, though our outward man decay, our inward man is renewed day

17. by day. For this light affliction, which is but for a moment, at length produceth for us, in a measure exceedingly abundant, an eternal weight of glory.

18. For we consider not the things, that are seen, but the things, that are not seen: for the things, that are seen, are only for a time; but the things, that are

Ch. v. not feen, are eternal. For we know, that, if this

y. 1. tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal, in

2. the heavens. For indeed in this tent we figh with an earnest defire of clothing ourselves with that

3. heavenly habitation; if indeed, when we have ftripped ourselves, we shall not be found naked.

4. For truly we, who are in this tent, groan with the weight thereof; not that we wish so much to put off this, as to put on another; that mortality may be

5. fwallowed up in life. But he, who will accomplish for us this very thing, is God; who hath given us

6. the pledge of the spirit. Therefore we are consident at all times, though we know, that, whilst we continue in the body, we are absent from the

7, 8. Lord: (for we walk by faith, not by fight) yet have we greater confidence and defire to depart from the body, and to be present with the Lord.

9. So then, it is our ambition, whether present or ab-

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be acceptable unto him. For we must all be presented before the judgement-seat of Christ, that each may receive either good Vol. II.

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or

- Ch. v. or evil, according to his deeds in the body. Know-
- w. 11. ing, therefore, this terror of the Lord, we persuade men, and act openly before God, and, I trust, ap
 - se. pear plainly also to your consciences. For we are not recommending ourselves again unto you, but giving you an opportunity for boasting of us; that ye may be surnished against boasters of outward
 - 13. appearance, and not in heart. For, if we were extravagant in our boasting, it was to God: and, if we
 - 14. are moderate, it is for you. For the love of Christ
 - 15. is urgent upon us, whilft we perceive, that, as one died for all, all then were dead; and he died for all, that they, being thus preserved unto life, might no longer live unto themselves, but unto him, who
 - we henceforth know no one after the flesh: and, if we have known even Christ after the flesh, yet now
 - 17. know we him no more: fo that, if any one be in Christ, he is a new creation; the old things are
 - 18. passed away: behold! all things are become new from God, who reconciled us to himself by Jesus Christ, and gave us the ministry of this reconcilia-
 - 19. tion: for it is God, who is reconciling the world to himself in Christ, by not imputing their fins unto them; and who hath given to us the doctrine of
 - 20. reconciliation. We are ambassadors, therefore, for Christ: as if God were beseeching you, through us, we entreat you, in behalf of Christ, reconcile
 - 21. yourselves unto God: for he made him, who knew not fin, fin for us; that we might be acquitted be-
- Ch. vi. fore God through him. And, as fellow-labourers
- v. 1. with God, we befeech you also, that this kindness of God, which ye have received, be not in vain.

Ch. vi. For he faith: I listened to thee in an acceptable time,

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v. 2. and in a day of deliverance did I succour thee. Behold!

now is a time most acceptable: behold! now is a

general and a day of deliverance. We give no offence in any

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n. or 4. thing, that our ministry be not blamed; but in every respect approve ourselves as ministers of God, by patiently enduring much: by afflictions, by dis-

5. treffes, by straights, by blows, by imprisonments, by wanderings, by labours, by watchings, by fastings;

6. by purity, by knowledge, by long-fuffering, by

7. kindness, by holy affections, by love unseigned, by true doctrine, by divine power, by the arms of de-

8. liverance in the right-hand and left, by glory and difgrace, by evil report and good report; as de-

9. ceivers, but true; as ignorant, but full of know-ledge; as dying, and behold! we are alive; as

rejoicing; as poor, but making many rich; as having nothing, but possessing all things.

11. Our mouth is opened towards you, O! Corin-

12. thians: our heart is enlarged. Ye are not straightened in us, but ye are straightened in your own af-

13. fections. So then in return, I speak as unto chil-

fellows with unbelievers: for what fellowship can righteousness have with iniquity? and what com-

15. munion light with darkness? and what agreement Christ with Belial? What part then can a believer

a temple of God with idols? For ye are a temple of a living God, as God hath faid: I will dwell among them, and will walk about among them; and I

17. will be their God, and they shall be my people. There-

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- Ch. vi. fore, come ye out from among them, and separate yourfelves, faith the Lord; and eat no unclean thing, and I
- 18. will receive you to my felf, and will be your father, and ye shall be my sons and daughters, saith the Lord Almighty.
- Ch. vii. Having, therefore, these promises, beloved bre-
- v. 1. thren! let us cleanse ourselves from all filthiness of body and mind for complete holiness in the fear
- 2. of God. Make room for us: we have done wrong to no one, we have corrupted no one, we have
- 3. taken undue advantage of no one. I fpeak not this to condemn you; for I have told you before, that ye are in our hearts to die together and live
- 4. together. I use great plainness of speech towards you; I have much boasting on your behalf: I am filled with comfort, and with joy exceedingly a-
- 5. bundant, from every affliction, which I endure. For indeed, when we were come to Macedonia, our flesh had no respite, but we were afflicted on all
- 6. fides : without were fightings; within, alarms. But that God, which encourageth the humble, encou-
 - 7. raged us by the coming of Titus: and not only by his coming, but also by that encouragement, which he received on your account; reporting to us your longing, your forrow, your zeal on my be-
 - 8. half; fo that I was the more glad, on feeing no reason to repent of the uneasiness, which I gave you by that letter; though indeed I did repent. For perceiving that ye were made uneafy by that
 - 9. letter but for a short time, I now rejoice; not because ye were made uneasy, but because your un-
- 10. eafiness ended in repentance : for godly forrow at length

- Ch. vii. length produceth a repentance, that will not change it's mind, unto falvation; but the forrow
- this godly forrow of your's, what earnestness it produced in you! what excuses! what indignation! what reverence! what fond affections! what zeal! what revenge! Ye have shewn yourselves
 - 12. altogether pure in this matter. So then I wrote unto you, not fo much on his account, who had done wrong, nor on his, who fuffered wrong; but that the earnestness of your concern for me might
 - 13. be made manifest in the sight of God. On this account we were encouraged, and an abundantly greater joy was added to our encouragement by the joy of Titus; for his spirit was refreshed by
- 14. you all: so that, if I had boasted of you at all to him, I was not ashamed; but, as all things, which I had spoken to you, were true, so this our boast-
- 15. ing of you to Titus proved also true. And his affections are exceedingly towards you, when he calleth to mind the obedience of you all, how ye re-

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16. ceived him with fear and trembling. I rejoice, therefore, that I have confidence of you in every respect,

Ch. viii. Now, brethren! we fignify unto you the extra-

- v. 1. ordinary generosity that hath been displayed by
- 2. the churches of Macedonia: for, during much trial of affliction, the abundance of their want and their deep poverty were rich and plenteous in li-
- 3. berality. For, I declare, according to their ability
- 4. and above their ability, they befought us, of their own accord, with much entreaty, to accept this

M 3 liberal

Ch. viii. liberal communication of their relief to the faints:

- v. 5. and not as we supposed; for they devoted themfelves to the Lord first and then to us through the
 - 6. will of God: fo that we entreated Titus to finish among you also this contribution, in which he was
 - 7. engaged. Now, therefore, as ye abound in every thing, in faith, and doctrine, and knowledge, and all earnestness, and in your love towards us; so
 - 8. abound likewise on this occasion of liberality. I am not laying an injunction upon you, but am making trial of the genuineness of your love by the ear-
 - 9. neftness of others. For consider the kindness of our Lord Jesus Christ; how, while he was rich, for your sakes he became poor, that ye through his
 - opinion in this matter, as for your advantage; for ye began, not only to be willing, but also to per-
 - performance; that, as there was a forwardness from being willing, so there may be a finishing
 - 12. also from your present plenty. For, if this willingness be first found, it will be acceptable according to what it hath, not according to what it hath not.
 - 13. Not that others may be eased, and ye burthened;
- 14. but to make an equality; your abundance at this time against their deficiency, as their abundance also at another against your deficiency; that there may be an equality, according to this scripture:
- 15. He, who gathered much, had nothing over; and he, who gathered little, came not short.
- 16. Now thanks be unto God for putting the same earnestness on your behalf into the heart of Titus!
- 17. for he gladly received my exhortation; and, from

Ch. viii. an extraordinary earnestness, went forth unto you v. 18. of his own accord. And we have fent with him the brother, whose praise in the gospel is throughout

appointed our fellow-traveller by the churches, with this liberality, which is under our manage-

20. ment to the glory of God himself, at my desire, cautious as I am in this respect, that no one may blame me in the service of these plentiful contri-

21. butions; taking care beforehand to be irreproachable, not only in the fight of the Lord, but also in

22. the fight of men. We have fent therefore, I fay, with Titus that our brother, whom we have often experienced in many fervices to be zealous, but in this unufually zealous; under much confidence in

of Titus, and a fellow-labourer with him to you; and of them both, as our brethren, messengers of various

24. churches, a glory to Christ. Wherefore, display to them the proof of your love and our boasting of you, in the fight of the churches.

Ch. ix. But indeed concerning this relief of the faints v. 1. it is fuperfluous for me to write unto you, because

- 2. I know your willingness; of which I say boastfully to the Macedonians, that Achaia hath been ready a year ago: and this zeal of your's hath provoked
- 3. many. But I have fent the brethren, that our boasting of you in this respect may not be groundless; and that, as I told them, ye may be ready:

4. lest, if the Macedonians come with me and find you unprepared, we, not to say ye, by such a fall-

5. ing-off should be brought to shame. Therefore, I
M 4 thought

- Ch. ix. thought it proper to advise these brethren to go to you first, and to prepare beforehand the bounty, which ye signified some time ago; that the same might be ready thus as a bounty, and not as an
- 6. unreasonable extortion. Now, he, who soweth sparingly in this matter, will reap also sparingly; and he, who soweth bountifully, will reap also bountifully. Each, as he is before disposed in his
- 7. heart; not grudgingly, or by constraint: for God
- 8. loveth a cheerful giver. Now God is able to make every kindness abound unto yourselves; so that in every thing at all times ye may have all sufficiency, and abound in every good thing; as it is writ-
- 9. ten: He scattered abroad; he giveth to the poor; his kindness abideth for ever.
- and bread also for food, supply and multiply this feed of your's, and make this produce of your li-
- rr. berality to thrive, by enriching you in every thing unto all bountifulness; such as now causeth through
 - 12. you thankfgiving unto God! Because the supply of this contribution not only filleth up the wants of the saints, but also runneth over in many thanks-
 - 13. givings unto God: for through this proof of fervice God is glorified, by your subjection to the profession of Christ's gospel, and by this liberal contribution to them and to all, and by their prayer in
 - 14. your behalf; fince they are affectionately disposed to you on account of your great and godlike kind-
 - 15. ness. Thanks, therefore, be unto God for his unfpeakable gift!

- .Ch. x. Now I Paul myfelf, who am humble before you in
- v. 1. person, but am bold towards you in my absence, entreat you by the meekness and gentleness of Christ:
- 2. and I pray, that I may not be bold, when I am prefent, with that confidence wherewith I expect to be bold towards fome, who suppose us to walk
- 3. after the flesh. For we walk in the flesh indeed,
- 4. but not after the flesh: and carry on a war; yet the weapons of this warfare are not carnal, but powerful in God to the destruction of strong
- height that raiseth itself up against the knowledge of God, and enslaving every thought unto
 - 6. the obedience of Christ, and keeping ourselves in readiness to punish every disobedience, when your obedience is complete.
 - 7. Confider what is before you. If any one feel confidence in himfelf upon being Christ's, let him in turn consider this with himself, that as he is Christ's,
 - 8. fo are we also. For, if I should boast even more abundantly of that authority, which the Lord gave us for your improvement, and not for your destruction,
 - 9. Ishould not be difgraced: that I may not be supposed
 - 10. to terrify you only by these letters. For his letters, say they, are weighty and strong; but his bodily presence is weak, and his words are contemptible.
 - 11. Let fuch an one confider this; that, as we are in word by letter, when abfent, fuch we were also
 - 12. in deed, when present. For we do not venture to reckon or compare ourselves with those, who recommend themselves indeed, but are not aware, that they are measuring themselves by themselves and comparing themselves with themselves only.

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Ch. x. But we will not boaft of what we have not mea-

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- v. 13. fured; but according to the measure of that rule,
- firetch ourselves too far, as if we reacht not unto you; for we do reach even unto you in the
 - 15. gospel of Christ: not boasting, in what we have not measured, in other mens' labours; but hoping, as your faith shall thrive, to have our rule length-
- 76. ened abundantly among you, so as to preach the gospel beyond your country: not boasting, I fay, by another's rule, of what was already measured.
- 17. Now let him, that is willing to boaft, boaft in the
- 18. Lord: for not the recommender of himself is approved; but he, whom the Lord recommendeth.
- Ch. xi. I wish ye had borne with my boasting a lit-
- v.1, 2. tle: but do bear with it; inafmuch as I am zealous for you with an extraordinary earnestness: for I had determined with myself to present you as a chaste virgin to a husband, even to Christ;
 - 3. but am afraid left, as the ferpent deceived Eve by his craftiness, your minds have been corrupted in the same manner from the simplicity, which is
 - 4. in Christ. For, if one come and preach another faviour, whom we did not preach; or, if ye receive another spirit, which ye did not receive from us; or another gospel, which ye have not already accepted; ye might even then have easily
 - 5. borne with me. For I consider myself as inferiour in nothing to the very greatest apostles.
 - 6. And, if I be but a vulgar man in speech, yet I am not in knowledge; but in every thing have shewn
 - 7. myfelf to the uttermost among you. Have I then done

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Ch. xi. done wrong in letting myfelf down, that ye might be raifed up, by preaching without gift the

8. gospel of God among you? I robbed other churches by receiving wages, for the purpose of my ministry to you: and, when I was with you and in want, I was not idle to the injury of any

one; for the brethren, who came from Macedonia, supplied for me that deficiency: so in every thing I kept myself unburthensome to you,

no. and will keep myself. As the truth of Christ is in me, this boasting shall not be stopped against me

11. in the regions of Achaia. Why? because I do

12. not love you? God knoweth that I love you. But what I now do, I will also continue to do, that I may cut off the pretence of those, who wish for a pretence; so that, wherein they boast, they

13. may be found no better than ourselves. For such are false apostles, men of deceitful actions; trans-

14. forming themselves into apostles of Christ. And no wonder; for Satan himself putteth on the ap-

15. pearance of an angel of light: fo that it is no great matter, if his ministers also put on the appearance of ministers of righteousness: whose end will be according to their works.

16. I fay again, let no one think me a fool: if fo, at least then receive me as a fool, that I also may

17. boast a little. What I am going to say, I say not from the Lord, but as a fool upon this subject of

18. boafting. Since many boaft after the flesh, I will

19. boast also; (for ye, who are men of understand-

20. ing, easily bear with such foolish people. For ye suffer, if a certain person make slaves of you; if a certain person devour you; if a certain person

take

- Ch. xi. take of you; if a certain person raise himself against you; if a certain person smite you on the
 - as though we were so weak: for, wherein any one can venture to boast, I speak soolishly, I can
 - 22. venture also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they Abraham's
- I speak foolishly, I am above them: in labours more abundant; in stripes far exceeding them; in
 - 24. prisons more frequent; in deaths oft. From the Jews have I received five times forty stripes save
 - 25. one; thrice have I been fcourged; once was I ftoned; thrice have I suffered shipwreck; a night
 - journies, in perils of floods, in perils of murderers, in perils from mine own nation, in perils from heathens, in perils in cities, in perils in wildernesses, in perils by sea, in perils among false brethren:
 - 27. in labour and weariness; in watchings often; in
 - 28. hunger and thirst; in cold and nakedness; and, besides these outward things, this pressure upon
 - 29. me daily, the anxiety for all the churches. Who is weak in the faith, and I faint not with forrow?
 - 30. Who stumbleth, and I burn not with zeal? If I
 - 31. must boast, I will boast of these infirmities. The God and father of our Lord Jesus Christ, who is
 - 32. bleffed for evermore! knoweth that I lie not. In Damascus the governour under Aretas the king was guarding that city with an intent to seize
 - 33. me; but I was let down the wall-fide in a basket through a window, and escaped his hands.

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- Ch. xii. Doubtless it is not proper for me to boast: shall
- v. 1. I come then to visions and revelations of the
 - 2. Lord? I know a man, after he had been a Chriftian fourteen years, carried away (whether with his body, I cannot tell, or without his body, I cannot tell; but God knoweth this to be true) into
 - 3. the third heaven. And I know, that this man (whether with his body, or without his body, I
 - 4. cannot tell; God knoweth this to be true) was carried away into paradife, and heard strange words, which it is not possible for man to utter.
 - 5. Of such a man I will boast; but of myself I will
 - 6. not boast, except in my weaknesses. If, however, I were desirous of boasting, I should not be foolish; for I will tell the truth:—but I forbear; lest any one think of me above what he seeth me to
 - 7. be, or heareth of me. And, that I might not lift myself up through the greatness of these revelations, a thorn in the slesh was assigned me, a mes-
 - 8. fenger of Satan, to buffet me. With respect to this I thrice befought the Lord, that it might de-
 - 9. part from me: but he field unto me, My favour is sufficient for thee; since power is seen to perfection in weakness. Most gladly, therefore, will I rather boast in these weaknesses of mine; that
- 10. this power of Christ may overshadow me. Therefore, I take pleasure in weaknesses, in bodily hurts, in distresses, in wrongful usage, in imprisonments, for the sake of Christ: since, when I
 - ish in boasting; ye compelled me: but I ought to have been recommended by you; for I come not behind even the greatest apostles, though I am

but

Ch. xii. but nothing. The proofs indeed of the apostle v. 12. were fully displayed among you, in all patience, in

- 13. figns, and wonders, and mighty works. For in what were ye inferiour to the other churches, but that I was not burthensome unto you? For-
- 14. give me this wrong. Behold! I am ready to come a third time unto you, and I will not be burthensome unto you: for I am not seeking your's, but you; as the children ought not to lay up stores for the parents, but the parents for the
- flow even myself, for your souls: even though, the more I love you, I be loved the less myself.
 - 16. However, it may be, that I was not burthenfome unto you indeed, but craftily deceived you
 - 17. fome other way. Did I then take an undue advantage of you by any one, whom I fent unto
 - 18. you? I entreated Titus to go, and fent with him that brother: did Titus take any undue advantage of you? Did we not walk with the same disposition?
 - on the other hand, that we are making excuses to you? Before God in Christ we speak all these things, beloved brethren! for your improvement.
 - 20. But I am afraid, lest, when I come, I should find you such as I do not wish; and I be found by you, such as ye wish not: lest there be among you strifes, rivalries, passions, provocations, slanders,
 - 21. whisperings, swellings, quarrels: lest me, on the other hand, when I am come unto you, my God should humble; and I should bewail many, who have done wrong before, but have not repented

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Ch. xii. of the uncleanness and fornication and lascivious nefs, which they have committed.

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Ch. xiii. Behold! I am preparing for the third time to v. 1. come unto you. By the mouth of two or three

- 2. witnesses shall every matter be established. I told you before, and I tell you beforehand the fecond time, as if present, though absent, and by letter, to those who have heretofore done wrong, and to all the rest; that, when I am come again, I will not
- 3. spare them; fince ye defire a proof of Christ's fpeaking by me; who is not weak towards you,
- 4. but is powerfully displayed among you. For, though he died on a cross in weakness, yet he liveth by divine power: and we, in the same manner, are weak in him, but shall shew ourselves a-
- 5. live with him by a divine power among you. Try yourselves, whether ye be in the faith; examine yourselves. Do ye not perceive in yourselves, that Jesus Christ is in you? unless ye are without dis-
- 6. cernment. I trust, however, that ye will be con-
- 7. vinced, that we are not without discernment. But I pray unto God, that he would do unto you no evil at all: not that our difcernment may appear, but that ye may do what is right, even though we
- 8. should appear without discernment. For we have no power against the truth, but in behalf of the
- 9. truth. And we rejoice, when we are weak, and ye are strong: and this is what we pray for, even your
- 10. fitness. For this cause I write thus, when absent, that I may not use sharpness with you, when prefent; according to the authority, which the Lord hath

Ch. xii. but nothing. The proofs indeed of the apostle v. 12. were fully displayed among you, in all patience, in

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- 2. witnesses shall every matter be established. I told you before, and I tell you beforehand the second time, as if present, though absent, and by letter, to those who have heretofore done wrong, and to all the rest; that, when I am come again, I will not
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- 4. but is powerfully displayed among you. For, though he died on a cross in weakness, yet he liveth by divine power: and we, in the same manner, are weak in him, but shall shew ourselves a-
- 5. live with him by a divine power among you. Try yourselves, whether ye be in the faith; examine yourselves. Do ye not perceive in yourselves, that Jesus Christ is in you? unless ye are without dis-
- 6. cernment. I trust, however, that ye will be con-
- 7. vinced, that we are not without discernment. But I pray unto God, that he would do unto you no evil at all: not that our discernment may appear, but that ye may do what is right, even though we
- 8. should appear without discernment. For we have no power against the truth, but in behalf of the
- 9. truth. And we rejoice, when we are weak, and ye are strong: and this is what we pray for, even your
- that I may not use sharpness with you, when prefent; according to the authority, which the Lord hath

- Ch. xiii. hath given me, for improvement, and not for deftruction.
 - plete, encourage each other, be of one mind, be at peace: and the God of love and peace be with
 - 12. you! Salute one another with a holy kifs: all the
 - 13. faints falute you. The favour of our Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, be with you all! Amen.

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TO

THE GALATIANS.

- Ch. i. PAUL, an apostle, (not from men, nor by any
 - v. 1. man, but by Jesus Christ and God the father, who
 - raifed him from the dead) and all the brethren,
 that are with me, to the churches of Galatia: fa-
 - vour unto you and peace from God our father, and 4. our Lord Jesus Christ! who gave himself for our fins, that he might take us to himself out of the
 - prefent wicked age, according to the will of God 5. our father: to whom be the glory for ever and ever! Amen.
 - 6. I wonder that ye are fo foon transferring your-felves from Christ, who called you with favour, to
 - 7. another gospel: which indeed is not another; but there are some that trouble you, and wish to alter
 - 8. the gospel of Christ. But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach it unto you, let him be
 - rejected. As we told you before, so now I tell you
 again, if any one preach a different gospel to you
 from what ye received from us, let him be rejected.

Vol. II. N For

- Ch. i. For am I now feeking the approbation of men, or of
- v. 10. God? If indeed I were attempting to please men,
 - 11. I should not be a fervant of Christ. But I give you to understand, brethren! that the gospel,
 - 12. preached by me, is not according to man: for indeed I did not receive it from man, nor from mine own knowledge; but by a revelation of Jesus
 - 13. Christ. For ye have heard of my former way of life in the religion of the Jews; that I used to harass and lay waste exceedingly the church of
 - 14. God: and made advances in the Jewish religion above most of the same age in my nation, from a more abundant zeal for the traditions of my sa-
 - 15. thers. But, when God, who fet me apart from my birth and called me by his favour, was pleafed to
 - 16. reveal his fon by me, that I might proclaim the
 - 17. glad tidings of that fon among the nations; immediately, without having recourse to flesh and blood, or going up to Jerusalem to them, who were apostles before me, I went away into Ara-
 - 18. bia, and came back again to Damascus. Three years after, I went up to Jerusalem to enquire for
 - 19. Peter; and abode with him fifteen days. But I faw no other of the apostles, fave James the Lord's
 - 20. brother. And, as to what I am writing to you, be-
 - 21. hold! before God, I lye not. Afterwards, I went
 - 22. into the countries of Syria and Cilicia; and was unknown in person to those churches of Judea,
 - 23. which acknowledged Christ: they had only heard; He, who harasst us once, is now preaching that
 - 24. faith, which he was lately laying waste. And they glorified God on my behalf.

Ch. ii. Then, fourteen years after, I went up again to

Jerusalem with Barnabas, and took Titus also
 with me: but I went up by the direction of a revelation; and laid before them that gospel, which I preach among the Gentiles; but privately, to

them of reputation: yet not as though I were run-3. ning, or had run, in vain. But Titus, who was with me, though a Greek, would have been com-

4. pelled to circumcife himself by some false brethren, who had craftily introduced themselves to observe maliciously that liberty, which we have in Christ

5. Jefus, that they might make us flaves: with whom we complied not even for a moment, that the true

6. gospel might still continue among you. Now they, who had the character of being something (whatever they were, it maketh no matter to me; God accepteth no man's person) they, I say, who had

7. this character, gave me no instructions; but, on the contrary, perceiving that I had been entrusted with the gospel of uncircumcision, as Peter with

8. that of circumcifion; (for he, who gave Peter the authority of an apostle to the Jews, gave me also

9. a commission to the Gentiles) and understanding what favour had been shewn me; these pillars, James and Cephas and John, gave unto me and Barnabas a right-hand of fellowship; that we should go to the Gentiles, and they to the circumcission;

no. only that we should remember our poor countrymen: and I accordingly was very earnest in that matter.

11. Now, when Peter came to Antioch, I withflood him to the face, because he was to be

12. blamed: for, before fome came from James, he

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- Ch. ii. used to eat with the Gentiles; from whom he withdrew and separated himself, when they came;
 - 13. fearing those of the circumcision. And the other Jews also played the hypocrite with him; so that even Barnabas was led away too by this hypo-
 - 14. crify. But, when I faw that they were not keeping the straight path of the truth of the gospel, I faid unto Peter before them all: When thou, who art a Jew, livest like the Gentiles, and not like the Jews, why dost thou compel the Gentiles
 - 15. to live like the Jews? We, who were born Jews
 - 16. and not finners of the Gentiles, convinced that no man can be acquitted by a performance of any law, but only by faith in Jesus Christ, even we have believed on Christ Jesus, for acquittal by faith in Christ, rather than by the performance of a law; for by no performance of a law will any
 - 17. man ever be acquitted. But, if we, after looking for acquittal in Christ, place ourselves in the condition of sinners, must Christ be made a minister of
 - 18. fin? By no means. For, if I build up again what I had destroyed, I place myself in the condition of
 - 19. a transgressor. For I, who was under a law, died
 - 20. to a law, that I might live unto God. I have been crucified with Christ; so that I live myself no longer, but Christ liveth in me: and my life now, in the slesh, I live by faith in that son of God,
 - 21. who loved me and gave himself for me. I set not aside this kindness of God: for, if an acquittal could be had by any law, then did Christ die in vain.

Ch. iii. O! foolish Galatians, who hath bewitched you v. 1. from obedience to the truth? before whose eyes Jesus

Ch. iii. Jesus Christ crucified was so clearly represented. I

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- v. 2. wish to know this one thing of you: Did ye receive the spirit from the performance of a law, or from
 - 3. obedience to faith? Are ye so foolish as to look for completion from the flesh, after beginning in the spi-
 - 4. rit? Have fo many things been done for you in
 - 5. vain? if indeed in vain. Now did he, who supplied you with the spirit, and wrought miracles among you, do these things from a performance of a law, or
 - 6. an obedience to faith? as Abraham believed God, and it was reckoned unto him for righteousness.
 - 7. Understand, therefore, that they of faith are the only
 - 8. fons of Abraham: and the scripture, foreseeing that God would justify the Gentiles by faith, gave this joyful promise long ago to Abraham: All the
 - 9. Gentiles will be bleffed in thee. So then they of faith
 - nany, as profess a performance of a law, are liable to a curse: for it is written, Cursed be every one, that continueth not in the performance of all the precepts
 - 11. of this book of the law. (Moreover, that no one can be righteous before God by a law, is plain from this scripture, The righteous by faith only will save his
 - 12. life. But the law is not of faith; for it faith, The man, who performeth these things, shall live by them.)
- 13. Now Christ hath bought us off from this curse of the law, by being made a curse for us; for it is
- 14. written, Curfed is every one, which hangeth on a tree: that the bleffing of Abraham might come in Christ Jesus unto the Gentiles, for us to receive through this faith that promise of the spirit.
- 35. Brethren! I am speaking of a common custom.

 N 3

 An

- Ch. iii. An agreement amongst men, once settled, no one
- v. 16. can fet aside, or add any thing to it. Now those promises were spoken to Abraham and to his off-spring. The scripture saith not, To thine offsprings; as if speaking of many, but as if speaking of one, To
 - 17. thine offspring: which is Christ. Now I mean this: a covenant, which had been settled long ago by God, the law, given four hundred and thirty years after, cannot set aside so as to destroy the promise.
 - 18. For, if the inheritance be by a law, it is not then by a promife; but God kindly gave it unto Abra-
 - 19. ham with a promise. To what purpose then was the law? because of the transgressions of the world, until that offspring, to which the promise belonged, should come, was the law introduced, through the ministry of angels, by the hand of a mediator.
 - 20. But this mediator had no concern with one of the
 - 21. parties; and God is but one of the two. Is the law then against the promises of God? By no means: for, if any law could have been given, able to save life, then truly would this acquittal have been by
 - 22. a law. But the scripture hath shut up all mankind together under sin, that the promise by faith
 - 23. might be given to the believers. For, before that faith came, we were kept shut up together under
 - 24. a law until that faith should be revealed: so that the law was our conductor unto Christ, that we
 - 25. might be delivered by faith. But, now this faith is come, we are no longer under a conductor:
 - 26. for ye are all fons of God through this belief in
 - 27. Christ Jesus. For as many of you, as were bap-
 - 28. tized unto Christ, have put on Christ. There is no Jew, nor Greek; there is no slave, nor free-

man;

Ch. iii. man; there is no male, nor female; for ye are all v. 29. one, in Christ Jesus. And, if ye are Christ's, then are ye Abraham's offspring, and heirs according to promise.

Ch. iv. Now what I mean is, that as long as the heir is v. 1. a child, he differeth nothing from a fervant, though

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- 2. every thing be his property: but he is under guardians and stewards, until the time appointed
- 3. by the father. And we, in the same manner, whilst children, were kept as servants under the
- 4. elements of the world: but, when the full time was come, God fent forth his fon, born of a wo-
- 5. man and under a law, to buy out the freedom of those under a law, that we might receive the
- 6. adoption of fons. Now, to fhew that ye are fons, God fent forth the spirit of his son into your
- 7. hearts, crying out, Abba! Father! So then thou art no longer a fervant, but a fon; and, fince a
- 8. fon, a heir alfo of God through Christ. Yet then indeed, from an ignorance of God, ye were slaves
- 9. to what are in truth no gods: but now, fince ye know God, or rather are known by him, why are ye turning back again to these weak and beggarly elements, to which ye are desirous of becoming
- 10. flaves as before; and are observing days, and
- 11. months, and times, and years? I am afraid for you, left I have bestowed upon you labour in vain.
- 12. Be as I am; for I indeed am as ye are: I entreat
- 13. you, brethren! Now ye know with what weakness of the flesh I preacht the gospel unto you at
- 14. first: and that trial of mine in the flesh ye did not despise nor disdainfully reject, but received me as N 4 a mes-

- Ch. iv. a messenger of God, as Christ Jesus himself. How
- v. 15. happy were we then in each other! for I declare unto you, that, had it been possible, ye would have plucked out your very eyes and given them
 - 16. unto me. So then I am become your enemy by
 - 17. dealing truly with you! Their zeal for you is not for your good, but from a wish to shut you out
- 18. from us, that ye may be zealous of them. It is good indeed to have a zeal at all times for a good person; and not only when I am present with you.
 - 19. My dear children! whom I am bearing again
 - 20. 'till Christ be formed in you; I was wishing to come unto you lately, and to change my voice:
- 21. for I am distressed about you. Tell me, ye, who wish to be under a law, will ye not listen to that
 - 22. law? It is written then, that Abraham had two fons; one by the fervant, and one by the free-
 - 23. woman. Now that by the fervant was born after the usual manner; but that by the free-woman, in
 - 24. consequence of the promise. Which things have a further meaning; for these women signify the two covenants: one covenant from mount Sinai, bearing children to bondage; which is meant by
 - 25. Hagar: for this character, Hagar, fignifieth mount Sinai in Arabia, and agreeth with the present Jeru-
 - 26. falem, which is in bondage with her children. But the Jerusalem, which is above, is signified by the
 - 27. free-woman, who is the mother of us all. For it is written, Rejoice, thou barren! that bearest not: break out into a loud cry, thou that travailest not! for the children of the forsaken woman will be more than her's
 - 28. who hath the husband. Now we, brethren! as Isaac

Ch. iv. was, are children of promise. But, as he, who v. 29. was born after the slesh, used to vex him, who was

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30. after the spirit; even so is it now. But what saith the scripture? Send away the servant and her son: for the son of the servant must not inherit with the son

31. of the free-woman. So then, brethren! we are not children of a fervant, but of that free-woman.

Ch. v. Continue, therefore, in this liberty, with which

v. 1. Christ hath made you free; and fasten not your-

2. felves in a yoke of flavery. Behold! I Paul tell you, if ye circumcife yourselves, Christ will profit

3. you nothing: and I declare again earnestly to every man, who circumcifeth himself, that he is

4. bound to perform the whole law. Ye, who feek for acquittal under a law, have done with Christ:

5. ye are fallen from that favour. For we entertain a hope of acquittal under a spiritual dispensation by

6. faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith,

7. which sheweth itself in love. Ye were running well: who hath come in your way, that ye should

8. not obey the truth? Such perfuasion was not after

9. the manner of him, who called you. A little leaven

10. leaveneth the whole lump. I have the utmost confidence in you that ye will not alter your minds: and he, who causeth you this trouble, shall bear the

II. punishment, whosoever he be. Now I, brethren! if I still preach circumcision, why am I thus wrongfully treated still? Then the stumbling-block of the

12. cross would be put away. I wish that they, who

13. are unfettling you, may lament it. Ye were indeed, brethren! called unto liberty: not, however, 8 unto Ch. v. unto liberty as an opportunity for the flesh: but

Ch

- v. 14. ferve each other in love. For the whole law is fully performed in one commandment, even in
 - 15. this: Thou shalt love thy neighbour as thyself. But, if ye keep biting and devouring each other, take
 - 16. heed that ye be not confumed by each other. But I fay, Walk spiritually; and practife not fleshly
 - 17. lust. For the desire of the flesh is in opposition to the spirit; and that of the spirit to the flesh: and these things are so contrary to each other, that
 - 18. ye do not, what ye could wish. But, if ye be spi-
 - 19. ritually led, ye are not under a law. Now the works of the flesh are manifest; they are adul-
 - 20. tery, fornication, uncleanness, lasciviousness, imageworship, poisoning, enmities, strifes, rivalries, pas-
 - ders, drunkennesses, revellings, and such like: concerning which I tell you beforehand, as indeed I told you heretofore, that the practifers of such
 - 22. things will not inherit the kingdom of God. But the fruit of the fpirit is love, joy, peace, long-fuffering, kindness, goodness, faith, meekness, tem-
 - 23. perance: against such things as these there is no
 - 24. law. Now they, that are of Christ, have crucified the flesh with the passions and the desires thereof.
 - 25. Since we are alive through the spirit, let us walk
 - 26. also by the spirit. Let us not be vain-glorious; provoking one another, envying one another.
- Ch. vi. Brethren! if a man be overtaken in any fault,
 - v. t. do ye, that are fpiritual, make him whole again with a fpirit of meekness; considering thyself, lest
 - 2. thou also be overtaken. Carry each other's burthens;

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Ch. vi. thens; and thus will ye fully execute the law of

v. 3. Christ. Now, if a certain person think himself to be something, he deceiveth his own heart: for

4. he is nothing. So let each examine his own performance; and then he will keep his boafting to

5. himself, and not boast against his neighbour. For

6. every one shall bear his own burthen. Now let him, who is taught the word, make the teacher

7. thereof a partaker in all his good things. Do not deceive yourselves; God is not to be imposed on: whatever a man may sow, that will he also reap.

8. He, who foweth on the flesh, will from the flesh reap destruction; and he, who soweth on the spi-

 rit, will from the fpirit reap everlasting life. But let us not be weary in well-doing: for, in due feafon

no. we shall reap, if we faint not. So then, as we have opportunity, let us do good unto all men; but especially to the houshold of the faith.

11. See in what large letters I have written to you with mine own hand. As many, as wish to make a fair shew in the slesh, are forcing you to circum-

cife yourselves; merely that they may not suffer

13. trouble for the cross of Christ. For neither do they, that are circumcifed, keep the law; but wish you to circumcife yourselves, that they may boast of

14. your flesh. May I, however, boast of nothing but the cross of our Lord Jesus Christ! by which the world was crucified unto me, and I unto the world.

15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new crea-

16. ture. And, as many as shall walk by this rule, peace and mercy will be upon them, and upon the lsrael of God.

Finally,

- Ch. vi. Finally, let no one give me any trouble; for
 v. 17. I bear in this body of mine the marks of the Lord
 Jefus.
 - 18. The favour of our Lord Jesus Christ be with your spirit, brethren! Amen.

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PAUL

TO

THE EPHESIANS.

- Ch. i. PAUL, an apostle of Jesus Christ by a divine ap
 - v. 1. pointment, to the faints at Ephefus, and to the
 - 2. faithful in Christ Jesus: favour be unto you and peace from God our father, and our Lord Jesus Christ!
 - 3. Bleffed be the God and father of our Lord Jesus Christ! who hath liberally bestowed upon us every spiritual bleffing in the heavenly dispensation by
 - 4. Christ; accordingly as he chose us for himself in him before the foundation of the Jewish state, that we might be holy and without spot in the presence of
 - 5. himself: having long ago in his love appointed us his adopted sons through Jesus Christ, according
 - 6. to the good pleasure of his will, to the praise of that glorious kindness, with which he graciously
 - 7. favoured us through that beloved fon; in whom we have the redemption, the remission of sins through his blood, according to the riches of his
 - 8. kindne's, which he made to overflow on us in all wisdom

- Ch. i. wisdom and understanding, by making known to
 - v. 9. us that mystery of his will according to the graci-
 - 10. ous intention, long ago determined in himself, for a dispensation at the accomplishment of the time, to collect unto himself under one head all things, both in the heavens and upon the earth, in Christ;
 - pointment made long ago according to a purpose of him, who performeth all things by the determin-
 - 12. ation of his own will: that we, who have hoped in Christ from the first, might be to the praise of his
 - 13. glory: in whom ye also, who heard and believed the doctrine of the truth, even the gospel of your falvation, were sealed by the holy spirit of the
 - 14. promife, which is an earnest of our inheritance, for a deliverance of those, whom he hath gained out of the world for himself unto the praise of his glory.
 - 15. And, therefore, I, upon hearing the faith, which is among you, in the Lord Jesus, and your love to all
 - 16. the faints, ceafe not giving thanks in your behalf,
 - 17. by making mention of you in my prayers; that the God of our Lord Jesus Christ, the father of glory, would give you a spirit of wisdom and revelation
 - 18. by a knowledge of himself; having the eyes of your mind enlightened, so as to know what is the hope of this call by him, and what the glorious riches of that inheritance, which he hath given you
 - 19. among the faints; and what towards us believers that extraordinary greatness of his power, accord-
 - 20. ing to the mighty operation of strength, which he wrought in Christ, by raising him from the dead, and setting him at his own right-hand in the
 - 21. heavenly dispensation, above all empire and autho-

Ch. i. rity and power and dominion, and every name that is named not only in this, but also in the fu-

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- 22. ture, age: and hath put all things in subjection under his feet, and hath appointed him a head
- 23. over all things to the church, which is his body, the fullness of him, who completely filleth all things.
- Ch. ii. And you hath he brought to life with Christ,
- v. 1, 2. who are now dead to trespasses and fins, in which ye once walkt according to the manners of this world, conformably to the ruler of this empire of darkness, the spirit that now sheweth it's power in
 - 3. the fons of disobedience; among which we all likewise formerly led our lives, in the lusts of our sless, performing the inclinations of the sless and of it's devices; and were true children of punishment,
 - 4. even as the rest. But God, in his abundant mercy,
 - 5. on account of the great love, with which he loved us, made us, now dead to fins, alive together with
 - 6. Christ, (by favour ye are delivered) and raised us up together, and placed us together in the hea-
 - 7. venly dispensation in Christ Jesus; that he might shew to the ages, that are coming, the extraordinary riches of his favour, in his kindness to us
 - 8. through Christ Jesus. By favour, I say, ye are delivered through faith: and this not of yourselves;
 - 9. it is the gift of God: not by works; fo that no
 - one can boast: for we are his workmanship, created in Christ Jesus unto good works, for which God prepared us long ago, that we might walk in
 - Gentiles in the flesh, called uncircumcision by that

- Ch. ii. which is called circumcifion in the flesh, a cir-
- v. 12. cumcifion, made with hands: and were at that time without Christ, aliens from the community of Israel, and strangers to the covenants; having no hope of the promise, and without God; men of
 - 13. this world. But now ye, who were once afar off, are come near through the blood of Christ.
 - 14. For he is our reconciliation; he hath made both
 - 15. parties one, and destroyed that fign of enmity, the partition-wall which kept them asunder, by abolishing through his own body the law of commandments with it's ordinances, so as to create of the two one new man in himself by making peace
 - 16. between them; and so as to reconcile them both, now become one body, unto God, after slaying the
 - 17. enmity by the cross, and coming to preach glad tidings of peace to you afar off and to them at
 - 18. hand. For through him we both have this ad-
 - 19. mission to the father by one spirit. So then ye are no longer strangers and pilgrims, but fellow-citizens with the saints, and of the houshold of God;
 - 20. builded upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cor-
 - 21. ner-stone; by which the whole building, fitly joined together, is growing up into a holy temple
 - 22. in the Lord: by which ye also are builded up together into a spiritual habitation of God.

Ch. iii. For this cause I Paul am the prisoner of Christ v. 1, 2. Jesus in behalf of the Gentiles: inasmuch as ye have heard of the dispensation of that kindness of God, which hath been shewn me on your account:

Ch. iii. count: how he made known to me, by a revela-

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v. 3. tion, that mystery, (as I wrote before in few

4. words, by reading which ye will be able to perceive my acquaintance with this mystery of Christ)

5. which in other generations was not made known to the fons of men, as it hath been now revealed

6. to his holy apostles and spiritual teachers: that the Gentiles are fellow-heirs and of the same body with the Jews, and joint-partakers of that promise,

7. in Christ, through the gospel; of which I am become a minister by the gracious gift of God bestowed upon me, according to the operation of his

8. power. Upon me, the least of all the saints, was this favour bestowed, to proclaim among the Gentiles the glad tidings of these unsearchable riches

9. of Christ; and to shew clearly unto all, what is the dispensation of that mystery, which was hidden, from the ages, in God, who appointed all

vision might now be made known by the church to the governments and powers in the heavenly

11. dispensation; according to a predisposition of the

12. ages, which he made in Christ Jesus our Lord: in whom we have this plainness of speech, and admission with confidence through faith in him.

13. Wherefore, I pray that I may not faint in these my tribulations for you, which are your glory:

14. and for the same cause I bend my knees to the fa-

15. ther, by whose name the whole family in heaven

16. and upon earth is called, that he would give you, according to his glorious riches, to be strengthened with power through his spirit in the inward

17. man; fo that Christ may dwell through faith in Vol. II. O your

- Ch. iii. your hearts; and that, being rooted and founded
- v. 18. in love, ye may be able to comprehend, with all the faints, the breadth and length and depth and
 - 19. heighth; and to understand (which is far better than that knowledge) the love of Christ, so as to be filled with all the fullness of God.
 - 20. Now unto him, who is able to do with exceeding abundance above all that we ask or think, ac-
 - 21. cording to the power difplayed in us: to him be the glory in the church by Christ Jesus through the generations of eternity! Amen.
- Ch. iv. I, therefore, the prisoner in the Lord, entreat you v. 1, 2. to walk worthily of your calling, with all lowliness of mind and gentleness, with long-suffering, for-
 - 3. bearing each other in love; earnestly endeavouring to preserve the unity of the spirit by the bond
 - 4. of peace; fo as to be one body and one spirit, even
 - 5. as ye were called unto one hope: even as there is one Lord, one faith, one baptism, one God and fa-
 - 6. ther of all; who is above all things, and through
 - 7. all things, and in all things. Now to each of us hath been given in it's measure the gracious gift
 - 8. of Christ. Wherefore the scripture saith: He ascended on high, and led captivity captive, and gave gifts to
 - 9. men. But this, he afcended, how can it be, unless he descended also first into the lower parts of the
 - 10. earth? He, that descended, is he, that also ascended above all the heavens, to complete all things.
 - 11. And he appointed fome, apostles; and some, prophets; and some, evangelists; and some, pastors
 - 12. and teachers: for the fitting up of the faints, for employment in a ministry, for building up the body

Ch. iv. of Christ; 'till we all advance, in the unity of the v. 13. faith and the knowledge of the fon of God, to a grown-up man, to the full fize of the stature of

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14. Christ: that we may be no longer children, tossed like waves, and carried about with every wind of doctrine, according to the unsteadiness of some men, by their malicious cunning, by the contriv-

15. ances of error; but, dealing truly, may grow up in love unto him, who is the head, even Christ:

16. from whom the whole body, fuited and fitted together through every fupplying joint, thriveth according to the proportionate operation of every fingle limb, to the improvement of itself in love.

17. This therefore, I declare, and earnestly call upon you in the Lord, that ye must no longer walk, even

13. as the Gentiles walk, in a vanity of mind, with a darkened understanding, estranged from the life of God, on account of the ignorance that is in them,

to. and the blindness of their heart: who have given themselves up without remorfe to lasciviousness, to the practice of all uncleanness and inordinate de-

20, 21. fire. But ye did not so learn Christ; inasmuch as ye have heard him, and by him were taught, ac-

22. cording to the truth in Jesus, to put off the old man of your former course of life, that was going

23. to destruction, after the lusts of error; and to re-

24. new yourselves in the spirit of your mind, and to clothe yourselves with the new man, the man according to God, sashioned in righteousness and

falsehood from yourselves, speak ye truth, each with his neighbour: for we are members of each

26. other. If ye be angry, fin not: let not the fun go

- Ch. iv. down upon your anger; nor give any room to the v.27,28.accuser. Let him, that hath stolen, steal no more; but rather let him labour, providing with his hands the good things of life, so as to be able to give a
 - 29. part unto the needy. Let no unmeaning word go out of your mouth, but what is good for a furtherance of the business, so as to be acceptable to the
 - 30. hearers. And grieve not the holy spirit of God, by which ye were sealed against the day of deliver-
 - 31. ance. Let all bitterness, and passion, and anger, and noise, and evil-speaking, be removed from you,
 - 32. with all malice: and be kind to one another, tenderly affectioned, freely forgiving each other, even as God in Christ hath freely forgiven you.
- Ch. v. Be, therefore, imitators of God, as beloved chilv. 1, 2. dren; and walk in love, even as Christ loved us, and gave himself up for us, an offering and facrifice
 - 3. unto God, of a fweet-smelling favour. But let not fornication, or any uncleanness, or excessive appetite, be even named among you, as becometh faints;
 - 4. or indecent and unchaste speeches, or unseasonable
 - 5. levity: but rather thankfgiving. For be affured of this, that no fornicator, or unchaste person, or one of excessive appetites, who is an idolater, can have an inheritance in the kingdom of the anoint-
 - 6. ed teacher of God. Let no one deceive you with vain words: for because of these very things the wrath of God is coming upon the sons of disobe-
 - 7. dience. Have ye, therefore, no fellowship with
 - 8. them. For ye also were once darkness; but now, being light in the Lord, walk as children of light:
 - 9. (for the fruit of the spirit is with all goodness and righteouf-

Ch. v. righteousness and truth) giving proof of what is v. 10, 11. well pleasing to the Lord. And have no fellowship with those unfruitful deeds of darkness, but rather

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12. bring them to conviction: (as it is indecent even

13. to mention their fecret practices) for all these things shew themselves, when convicted by the light: and, whatsoever sheweth itself, that is become light.

14. Wherefore the scripture saith: Awake, O! sleeper, and arise from the dead, and the Christ will shine upon thee.

15. See, therefore, that ye walk circumspectly: not

16. as unwife, but as wife, men; buying out your time,

17. for these days are evil. So then be not without understanding, but perceive what the will of the

18. Lord is. And make not yourselves drunk with wine, in which is a shameful want of order; but

19. fill yourselves with the spirit: speaking among yourselves psalms and hymns and spiritual songs, singing and making melody with your hearts to the

20. Lord; giving thanks always for all things, in the name of our Lord Jesus Christ, to God the father;

21. fubmitting yourselves to each other in the love of

22. Christ. Wives! submit yourselves to your husbands,

23. as to the Lord: for the husband is head of the wife, even as Christ is the head and saviour of the body of

24. the church: as the church is subject to Christ, so let wives also in every thing be subject to their hus-

25. bands. Hufbands! love your wives, even as Chrift

26. loved the church, and gave himself up for it; that he might make it holy, by cleansing it in a baptism

27. of water, with his doctrine; fo as to prefent this church unto himfelf in glory, without filth or wrin-

28. kle or any fuch thing, pure and fpotless. Husbands

O 3 ought

- Ch. v. ought to love their wives as their own bodies: he,
- v, 29. who loveth his wife, loveth himself. For no one ever hated his own flesh; but sostereth and cherish-
 - 30. eth it, even as the Lord the church: for we are members of his body; we are of his flesh and of his
 - 31. bones. So that a man must leave his father and mother, and cleave unto his wife, and of two become one
 - 32. flesh. This is that great mystery; I mean concern-
 - 33. ing Christ and the church. However, let each of you severally love his wife as himself: and let the wife reverence her husband.
- Ch, vi. Children! obey your parents in the Lord: for v. 1, 2. this is just. This is the first commandment with a
 - 3. promise: Honour thy father and mother, that it may be well with thee, and that thou mayest be a long time upon
 - 4. the land, And, ye fathers! be not fevere with your children, but bring them up in the discipline and instruction of the Lord!
 - 5. Servants! be obedient unto your worldly masters, as unto Christ, with fear and trembling, in singleness
 - 6. of heart; not with eye-fervice, as men-pleafers, but with ready inclination, doing the will of God, as
 - 7. fervants of Christ, from the heart; thus ferving the
 - 8. Lord and not men: knowing, that each will receive for himself from the Lord the good which he hath done, whether he be a slave or a free-man.
 - 9. And, ye masters! deal equally with them, forbearing threats; knowing that your master also is in heaven; with whom is no respect of persons.
 - 10. Finally, my brethren! strengthen yourselves with
 - felves in the whole armour of God, that ye may be able

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th irbe le Ch. vi. able to fland against the devices of the accuser.

v. 12. For we not only have to wrestle against sless and blood, but against the authority, against the powers, against the rulers, of this dark age; against the wickedness of spiritual men, in a heavenly dispen-

13. fation. Wherefore, take up the whole armour of God, that ye may be able to withstand during this wicked season; and, after destroying every enemy,

14. to stand up. Stand, therefore, having your loins

15. girded about with truth, and with the breast-plate of righteousness upon you, and with feet ready

16. shod for the gospel of reconciliation. Besides all these, take up the shield of faith, by which ye will be able to quench all the siery darts of the wicked

17. one; and take the helmet of falvation, and that

18. fpiritual fword, the word of God: praying in your mind at all times with all prayer and supplication, and watching for this purpose with all patience,

19. and with prayer for all the faints, and for me; that utterance with an open mouth may be given me, and that I may make known with boldness of

20. speech this mystery of the gospel, for which I am an embassador in chains; that I may have such a freedom of speech in it's behalf, as I ought to have.

Now, that ye may also know my affairs, what I am about, Tychicus, the beloved brother and faith-

22. ful fervant in the Lord, will inform you; whom I have fent unto you for this very purpose of informing you about me, and to encourage your hearts.

23. Peace be unto the brethren, and love with faith,

24. from God our father and our Lord Jefus Christ! His favour be with all, who love our Lord Jefus Christ in purity! Amen.

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THE EPISTLE OF

PAUL

TO

THE PHILIPPIANS.

Ch. i. PAUL and Timothy, fervants of Jesus Christ, to v. 1. all the saints in Christ Jesus at Philippi, with their

2. overfeers and deacons: favour be unto you and peace from God our father, and our Lord Jesus

Christ!

- 3. I thank my God always, upon every remembrance of you, in every prayer of mine for you all;
- 4. making fuch prayer with joy for your kind contri-
- 5. bution to the gospel, under the same confidence
- 6. from the first day 'till now, that each of you, who hath begun a good work, will go on to finish it
- 7. until the day of Jesus Christ: as it is but just for me to entertain this opinion of you all, because ye all have me in your heart, and shared with me in this ministry, both during these bonds of mine and during my defence and confirmation of the gospel.
- 8. For God is my witness, how I long for you all
- 9. with the tender affections of Jesus Christ; with this prayer also, that your love may abound yet

6

- Ch. i. more and more, with conviction, and all under-
- v. 10. standing to distinguish the things which are excellent; and that ye may continue with discernment and without stumbling until the day of Christ:
 - 11. filled with fruits of the righteousness through Jesus Christ, to the glory and praise of God.
 - 12. Now I wish you to know, brethren! that the things, which have befallen me, came for the greater
 - 13. furtherance of the gospel; so that my imprisonment in the cause of Christ is become notorious to
 - 14. the whole palace and to all others; and a good many of the brethren, receiving greater confidence in the Lord from my bonds, have courage to pro-
 - 15. claim the word without fear. Some indeed even through envy and strife are preaching Christ, but
 - 17. fome also from good-will and of love, knowing that I am appointed for a defence of the gospel:
 - 16. whereas those contentious persons are proclaiming Christ with no pure intention, meaning to add dis-
 - 18. tress to my bonds. What then? every way after all, whether under pretence or with fincerity, Christ is proclaimed: and in this I rejoice; yea,
 - 19. and I will rejoice. For I know that this imprisonment will issue in my deliverance, through your prayer and a supply of the spirit of Jesus Christ;
 - 20. according to my earnest expectation and hope, that I shall disgrace myself in no respect; but with all freedom of speech, now as at all other times, Christ will be honoured in this body of mine, whe-
 - 21. ther by life or by death. For me indeed to live,
 - 22. is Christ; and to die, is gain. But, if this life in the sle in be to me a fruitful employment in his gospel, what I is all choose in this case, I cannot say.

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v. 23. ing a defire to depart and to be with Christ, (which

24. were far better) and yet to continue in this life is

25. more needful on your account. Indeed I know this with a full affurance, that I shall continue in this life, and continue with you all, for your fatif-

26. faction and the furtherance of the faith; that your boasting of me may be abundantly encreased by

27. my coming to you again. Only conduct yourselves worthily of the gospel of Christ; that, if I come, I may see, or, if absent, may hear of you, that ye

28. continue striving together, with one mind and one foul, unterrified by all opposers, for that faith of the gospel, which is a demonstration, for destruc-

29. tion indeed, unto them, but for falvation unto you. For this kindness hath God vouchsafed to you with respect to Christ, not only to believe in him,

30. but even to suffer for him; enduring the same conflict, which ye have seen in me, and now hear to be in me.

Ch. ii. Therefore, if encouragement in Christ, if the v. 1. comfort of love, if a spiritual union, if affection and compassion, have any power; fill ye up my joy,

2. by having the same dispositions, the same love, the

3. fame foul, the fame mind. Let there be no quarrel, or vain-glorying; but with all humility give

4. the preference to each other. Let each consider, not their own concerns only, but the concerns of

5. others also. Let the same disposition be in you,

6. which was also in Christ Jesus; who, though in a divine form, did not think of eagerly retaining this

7. divine likeness; but emptied himself of it, by taking a servant's form; and, being made like other

men,

- Ch. i. more and more, with conviction, and all under-
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5. others also. Let the same disposition be in you, 6. which was also in Christ Jesus; who, though in a

divine form, did not think of eagerly retaining this divine likeness; but emptied himself of it, by taking a servant's form; and, being made like other

men,

- Ch. ii. men, with the dispositions of a man, he became so
 - v. 8. obedient as to humble himfelf unto death, and death
 - 9. upon a crofs. And, for this reason, God highly exalted him, and kindly bestowed on him a name
 - 10. above every name: that before the name of Jesus every knee should bend, in heaven and upon earth
 - 11. and beneath the earth; and every tongue should confess Jesus Christ to be Lord, unto the glory of God the father.
 - obeyed me with fear and trembling, not only when I was prefent, but much more now in my absence,
 - 13. promote the welfare of each other: for God is working in you both to be willing and to per-
 - 14. form. Do all things with good-will, without mur-
 - 15. murings and disputing: that ye may be blameless and uncorrupt, spotless children of God, amidst a crooked and twisted race: among whom shine
 - 16. ye forth as luminaries to the world; holding out a doctrine of life; that I, as not having run my race in vain, nor laboured in vain, may boast of
 - 17. you in the day of Christ. Yea, even if I be poured out upon the sacrifice and offering of your faith, I
 - 18. will rejoice, and rejoice with you all. In the fame manner, then, do ye also rejoice, and rejoice with me.
 - 19. Now I hope, in the Lord Jesus, to fend Timothy soon unto you, that my mind also may be
 - 20. cheared by the knowledge of your affairs: for I have no one here like-minded, and fincerely anxi-
 - 21. ous for you. They are all feeking their own in-
 - 22. terest, not that of Christ Jesus. But assure yourfelves of Timothy's approved faithfulness: for he hath been to me, like a child to h's father, in the fervice

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Ch. ii. fervice of the gospel. Him then I hope to fend

v. 23. as foon as ever I shall fee the issue of this affair

24. with me. Now I trust in the Lord, that I shall

25. come myfelf also foon: but I thought it necessary to fend unto you Epaphroditus, a brother and fel-

26. low-foldier to me, and to you an apostle, and a minister of my concerns: because he hath been longing for you all, and much distressed at your

27. hearing that he was fick. For indeed he hath been fick, at the very point of death; but God had pity on him: and not on him only, but on me also, that I might not have forrow upon forrow.

28. Therefore I was the more desirous of sending him unto you, that ye might rejoice at seeing him again, and I might be freed from my anxiety.

29. Receive him accordingly in the Lord with all

30. gladness, and hold such men precious; for he came nigh unto death in the service of Christ, making no account of his own life, that he might fill up the desiciency of my service towards you.

Ch. iii. Finally, my brethren! rejoice in the Lord. To

v. 1. write the fame things unto you, is not troublesome

2. to me, and is fafe for you. Beware of those dogs; beware of their wicked practices; beware of their

3. biting you. For we are the true circumcifion, who pay a religious fervice unto God in the mind, and boast in Christ Jesus, and have no considence in

4. the flesh. Though indeed I have room for considence even in the flesh: for, if any one may prefume to have considence in the flesh, I still more.

5. I was circumcifed on the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew from Hebrews; with respect to the law, a Pharisee;

with

- Ch. iii. with respect to my zeal, a persecutor of the church;
 - v. 6. according to the righteousness of the law, blame-
 - 7. less. But these things, which were gain unto me,
 - 8. I count but loss in respect of Christ. Nay, indeed, I even count all things but loss in respect of the excellence of the knowledge of Christ Jesus my Lord; for whose sake I have suffered the loss of these things, and count them but resule, that I
 - 9. might gain Christ, and be found in him, not having mine own righteousness, which is of the law, but that through faith in Christ, even the righteous-
 - 10. ness from God; so as to know Christ, and the efficacy of his resurrection, with a participation of his
 - 11. fufferings by conforming myfelf to his death, if I may by any means arrive at a complete refurrec-
 - 12. tion from dead works. Not that I have already attained this, or already finished my race; but am still pursuing, if I may after all lay hold on that, for
 - 13. which I also was laid hold on by Christ Jesus. Brethren! I do not reckon myself to have laid hold upon it; but this I reckon, that, forgetting what is behind and stretching myself out to what lieth
 - 14. before me, I keep prefling to the mark for the prize of that invitation of God from above in Christ
 - 15. Jesus. Let us, therefore, who are men in underfanding, have this determination (and, if ye be
 - 16. otherwise minded, God will reveal this also unto you) to walk, as far as we have advanced, by the same rule.
 - 17. Be ye together imitators of me, brethren! and observe those, who walk after the pattern, which
 - 18. ye have in us. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Ch. iii. Christ: whose end is the ruin of others, whose v. 19. God is the belly, and whose glory is in their shame.

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20. whose mind is on earthly things. But we are citizens of heaven; whence indeed we are expect-

21. ing a deliverer, our Lord Jefus Christ, who will change this lowly body of our's into the form of his glorious body, according to that efficacy, by which he is able even to make all things subject to himfelf.

Wherefore, my brethren! beloved and longed Ch. iv.

v. I. for, my joy and crown; thus continue in the

2. Lord, beloved! I exhort Euodias and I exhort Syntyche, to have the fame mind in the Lord:

3. and I beg of thee also, true yokefellow! assist them; for they have striven with me in behalf of the gospel, with Clement also, and the rest of my fellow-labourers; whose names are in the book of

4. life. Rejoice in the Lord: again I fay, rejoice.

5. Let your reasonableness be known unto all men:

6. the Lord is nigh. Be anxious about nothing; but, in every thing, by prayer and fupplication with thankfgiving, let your requests be made

7. known unto God. And may that peace of God, which furpaffeth all understanding, keep safely your hearts and minds in Christ Jesus!

Finally, brethren! whatfoever things are true, whatfoever things are respectable, whatfoever things are just, whatsoever things are pure, whatfoever things are lovely, whatfoever things are of good report; if there be any honour, and if there be any praise, think on these things: the things, which ye both learnt, and received, and heard, and

Ch. iv. and faw in me, practife those; and the God of

v. 9. peace will be with you.

10. Now I greatly rejoiced in the Lord, that at length your concern for me, which indeed ye entertained before, but without opportunity, hath

11. now revived. I do not speak with respect to my poverty; for I have learned, in whatsoever flate I

12. am, therewith to be content. I know what it is to be brought low, and I know what it is to abound: in every time and in all conditions have I been infiructed; both to be full and to be hungry, both

13. to abound and to be in want. I can bear all things through Christ, who strengtheneth me.

14. But ye did well in making a common cause of my

Philippians, that in the beginning of the gospel, when I went forth from Macedonia, no church communicated with me in a fingle instance of giv-

16. ing and receiving, but ye alone: and that both once and twice at Theffalonica ye fent a fupply

17, unto me. Not that I wish for the gift fo much as I wish for that fruit, which may abound unto

18. your own account. But I have received all, and abound. I was made full by your prefent from Epaphroditus, a fmell of a fweet favour, an acceptable

19. facrifice, well-pleafing unto God. And my God will fupply all your wants, according to his glori-

2Q. ous riches in Christ Jesus. Now unto our God and father be the glory for ever and ever! Amen.

21. Salute every faint in Christ Jesus. The brethren

22. with me falute you. All the faints falute you, and

23. especially they of Cæsar's house. The favour of our Lord Jesus Christ be with you all! Amen.

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PAUL

TO

THE COLOSSIANS.

- Ch. i. PAUL, an apostle of Jesus Christ by a divine
 - v. 1. appointment, and Timothy our brother, to the holy and faithful brethren in Christ at Colosse:
 - 2. favour be unto you and peace from God our father, and our Lord Jesus Christ!
 - 3. We are always giving thanks concerning you to the God and father of our Lord Jesus Christ;
 - 4. (having heard of your faith in Christ Jesus and
 - 5. your love towards all the faints) on account of that hope, which is laid up for you in the heavens, of which ye have heard before in the true doctrine
 - 6. of the gospel, which hath appeared among you, as it hath also in all the world; and is bearing fruit there, as among you also, from the day of your hearing and acknowledging this genuine
 - 7. kindness of God: as ye learnt also of Epaphras, our beloved fellow-fervant and faithful minister of
 - 8. Christ in your behalf: who hath fignified also to Vol. II. P us

Ch. i. us your love in the spirit. So we, for this cause,

v. 9. fince the day we heard, cease not praying in your behalf, and requesting that ye may be filled with the acknowledgement of God's will in all spiritual

- 10. wifdom and understanding; so as to walk worthily of the Lord unto all pleasing, by bearing fruit in every good work and thriving in the ac-
- 11. knowledgement of God: being endued with all ftrength, according to his glorious power, unto all patience and long-fuffering with gladness:
- 12. giving thanks unto the father for thinking us worthy of this share in the lot of the saints in
- 13. light, for delivering us from the power of darknefs and removing us into the kingdom of his
- 14. beloved fon; by whom we have this deliverance,
- 15. even the remission of sins: who is an image of the invisible God, a sirst-born of the whole crea-
- 16. tion: for in him were created all the things in the heavens and upon the earth, the things visible and the things invisible, whether thrones, or dominions, or governments, or powers: all these things were created through him and for him.

17. And he is above all things: and all these things

18. are holden together in him: and he is the head of the body of the church, the first-born from the

19. dead, fo as to be first in all things; for in him was

20. all the fulness of God pleased to dwell, and through him to reconcile all things to himself by making peace through the blood of his cross; through him I say, whether the things on earth or the things

21. in heaven: and you, who were once estranged from him and enemies in your mind through your wicked works, hath he now reconciled through

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Ch. i. the death of the fleshly body of Christ, that he v. 22. might present you holy, and without spot, and

23. blameless, before himself; if ye will continue in the faith, firm on it's foundation, and not stir from the hope of that gospel, which ye have heard, which hath been proclaimed in all the

24. creation under heaven; of which I Paul was made a minister, and rejoice in these afflictions of mine for you, and am filling up in my slesh the remainder of my sufferings in the cause of

25. Christ, in behalf of his body the church; of which I was made a minister according to the appointment of God, which was given me unto

26. you, to preach fully the doctrine of God, that mystery which had been hidden from the ages and generations of old, but is now laid open to

27. his faints; to whom God was willing to make known the glorious riches of this mystery towards you Gentiles, which is Christ, the hope of glory,

28. whom we are declaring; exhorting every man, and teaching every man, with all wisdom, that we may present every one a grown-up man in

29. Christ Jesus: for which indeed I am labouring and striving according to that powerful operation, which is displaying itself in me.

Ch. ii. For I wish you to know, what a great struggle v. 1. I am bearing for you and for them of Laodicea, and for all who have not seen my face in the sless;

2. that their hearts may be encouraged, that they may be knitten together in love and in all riches of an understanding fully convinced, in a knowledge of the mystery of God the father concerning

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- Ch. ii. Christ: in whom all the treasures of wisdom and
- v. 3, 4. knowledge are laid up. And this I tell you, that no one may impose upon you by specious
 - 5. doctrines. For indeed, though I am absent in body, I am with you in mind, rejoicing at the fight of your order and the stedsastness of your faith in Christ.
 - 6. As, therefore, ye received Jesus from me to be
 - 7. the Christ and the Lord, so walk in him; rooted and building yourselves up in him, and strength, ening yourselves in the faith; and, as ye were
 - 8. taught, abounding therein with thankfgiving. Beware therefore, lest any one make a prey of you through that philosophy and vain deceit, after the tradition of men, after the elements of the world,
 - 9. and not after Christ; in whom substantially dwell-
 - 10. eth all the fulness of the godhead: and ye have your fulness in him, who is the head of all domi-
 - 11. nion and power: in whom also ye have been circumcifed with a circumcision not made with hands, even the putting off of the slessly body by
 - with him in baptism; by which also ye were raised to life with him through a strong confidence
 - in God, who raised him from the dead, and with him restored you to life, who are now become dead to sins and to the circumcision of your sless, by a gracious pardon of all your transgressions:
 - 14. who has blotted out the hand-writing of our debts in the book of ordinances, which was in our way, and
 - 15. removed it by nailing it to the crofs; with which, after stripping himself for the combat, he made a public show of principalities and powers in triumph.

Let

- Ch. ii. Let no one, therefore, call you to an account v. 16. about meat and drink, or with respect to a festival,
 - 17. or a new moon, or fabbaths; which are but a
 - 18. shadow of what was to come. Let no one deprive you of the prize by a voluntary humility and a worship of the angels, intruding into what he hath not seen, pussed up without cause by his
 - 19. fleshly mind, and not keeping to the head, from which the whole body, supplied and nourished through the connecting joints, thriveth with the increase of God.
 - 20. If, therefore, ye have died with Christ to the elements of the world, why, as if ye still lived in
 - 21. the world, are ye imposing ordinances upon your-
 - 22. felves, (eat not, taste not, touch not; which are all perishable things) according to the command-
 - 23. ments and doctrines of men? Which have indeed a pretence of wisdom in a will-worship, and humility, and a bodily abstinence, but without honour, and only for the satisfying of the slesh.
 - Ch. iii. Since, therefore, ye have been raifed up with
 - v. 1. Christ, seek those things which are above, where
 - 2. Christ is sitting at the right-hand of God. Set your minds on the things above, not the things
 - 3. on the earth: for ye have died, and your life is laid up in store with Christ in God;
 - 4. fo that, when Christ our life shall appear, we
 - 5. also shall appear with him in glory. Let your members, therefore, be dead to these earthly things, fornication, uncleanness, impure passion, wicked
 - 6. lusts, and inordinate defire, which is idolatry; for because of these things the punishment of God is

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- Ch. iii. coming upon the fons of disobedience: among
 - v. 7. whom also ye once lived, and walkt in these prac-
 - 8. tices. But now lay afide all these things, anger, passion, malice, evil-speaking, and filthy conversa-
 - 9. tion from your mouth. Lye not ye to each other; who have stripped off the old man with his deeds,
 - 10. and have clothed yourselves with that new man, which is renewed in knowledge after the image of
 - it's creator Christ: where there is no Greek or Jew, circumcision or uncircumcision, barbarian or Scythian, slave or free-man; but Christ is all in all.
 - 12. Clothe yourselves, therefore, as chosen faints and beloved sons of God, with affections of pity, kind-
 - 13. ness, lowlymindedness, meekness, forbearance; enduring each other, and forgiving each other freely, if any one have a complaint against another: even as Christ freely forgave you, do ye also freely for-
 - 14. give. But over all these virtues put on love, which
 - 15. is the bond of perfection. And let the peace of Christ, unto which ye were called, govern your
 - 16. hearts in one body; and be thankful. Let the doctrine of Christ dwell in you richly, with all wisdom; whilst ye teach and admonish yourselves with psalms and hymns and spiritual songs, singing with thankfulness in your heart to the Lord.
 - 17. And, whatsoever ye say or do, do all in the name of our Lord Jesus Christ; giving thanks unto God the father through him.
 - 18. Wives! fubmit yourselves to your own husbands,
 - 19. as in the Lord. Husbands! love your wives, and
 - 20. be not bitter with them. Children! obey your parents in all things; for this is well pleafing to the

Lord.

Ch. iii. Lord. Fathers! provoke not your children, left v. 21. they be discouraged.

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- 22. Servants! obey your masters after the sless in all things; not with eye-service, as men-pleasers, but
- 23. with fingleness of heart, in the fear of God. And, whatsoever ye do, do it from the soul, as for the
- 24. Lord, and not for men; knowing that from the Lord ye will receive the inheritance of fons for your reward: for Christ indeed is the master, whom ye
- 25. are ferving; and, whosoever doeth wrong, he will bring his wrong upon himself: for there will be no
- Ch. iv. respect of persons. Masters! give unto your ser
 - v. 1. vants what is just and equal, knowing that ye also have a master in heaven.
 - 2. Persevere in prayer, and watch therein with
 - 5. thankfgiving: praying at the fame time for us alfo, that God would open us a door for the word, to fpeak the mystery of Christ; for which indeed
 - 4. I am in bonds: that I may publish it by speaking as I ought.
 - 5. Walk warily before them that are without, buy-
 - 6. ing off your time. Let your conversation be always gracious, seasoned with falt; knowing the proper answer for each person.
 - 7. Tychicus, my beloved brother and faithful minifter and fellow-fervant in the Lord, will acquaint
 - 8. you with all mine affairs; whom I have fent unto you for this purpose, that he may know your situa-
 - 9. tion and encourage your hearts; with Onesimus, that faithful and beloved brother, your countryman; they will tell you every thing here.
 - 10. Aristarchus, my fellow-prisoner, saluteth you;

- Ch. iv. and Mark, the coufin of Barnabas, about whom yo have received inftructions: if he come unto you,
 - 11. entertain him. And Jesus, called Justus, faluteth you. These are of the circumcision, and my only fellow-labourers in the kingdom of God: these have been a comfort to me.
 - 12. Epaphras, your countryman, a fervant of Christ, faluteth you; ever striving on your behalf in his prayers, that ye may continue, complete and full,
 - 13. in every will of God. For I bear him testimony, that he hath a very zealous affection for you, and for them in Laodicea, and for them in Hierapolis.
 - 14. Luke, the physician, the beloved brother, and De-
 - 15. mas, faluteth you. Salute the brethren in Laodicea,
 - 16. with Nymphas, and the church in his family. And, when this letter hath been read among you, take care that it be read also in the church of the Laodiceans; and that ye also read that of the Laodi-
 - 17. ceans. And fay to Archippus, See that thou fully execute the ministry, which thou receivedst from
 - 18. me in the Lord. The falutation of me Paul with mine own hand. Remember these bonds of mine, The favour of the gospel be with you! Amen.

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FIRST EPISTLE OF

PAUL

TO THE

THESSALONIANS,

Ch. i. PAUL and Silvanus and Timothy, to the church v. 1. of the Thessalonians in God our father, and our Lord Jesus Christ: favour be unto you and peace!

2. We thank God always for you all, making men-

3. tion of you in our prayers without ceasing; remembering the activity of your faith and the laboriousness of your love and the patience of your hope in our Lord Jesus Christ, in the sight of our

4. God and father: knowing, brethren, beloved by

5. God! that he hath chosen you: because our gospel did not appear among you in word only, but also with the power of the holy spirit, and with great conviction; even as ye know how we ac-

6. quitted ourselves among you for your sakes. And ye became imitators of me; receiving the doctrine of

- Ch. i. of the Lord in much affliction, but with joy of a
 - v. 7. holy fpirit: fo that ye are become patterns to all
 - 8. the believers in Macedonia and Achaia. For the word of the Lord hath founded forth from you not only in Macedonia and Achaia, but your faith in God hath gone out also into every place; so that we have no need to say any thing about you:
 - 9. for they are declaring what a reception we had among you, and how ye turned from those idols unto God, unto the service of a living and true
 - whom he raifed from the dead, even Jesus, our deliverer from the punishment that is at hand.
- Ch. ii. For yourfelves know, brethren! that our com-
- v. 1, 2. ing among you was not in vain: but, though we had before fuffered bodily injury, as ye know, at Philippi, we had the courage through our God to declare unto you the gospel of God amidst so great
 - 3. a struggle: inasmuch as our exhortation was not of error, nor with impure views, nor with guile;
 - 4. but, as we have been thought worthy by God to be entrusted with the gospel, we speak accordingly; not to please men, but that God, who
 - 5. proveth our hearts. For neither did we use at
 - 6. any time flattering speeches, as ye know; nor feek praise of men, neither of you nor of others; nor use any pretence of extortion, (God is witness!) when we might have been burthensome, as apos-
 - 7. tles of Christ: but we behaved with gentleness
 - 8. among you. As affectionate towards you, as a nursing-mother cherishing her children, we were willing to impart unto you, not only the gospel of

God,

Ch. ii. God, but our own lives also; because ye were

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- v. 9. dear unto us. For ye must remember, brethren!
 our labour and weariness; how we were working
 night and day, that we might not be burthensome
 - nefs, how holily and uprightly we preacht unto you the gospel of God, and were without blame
 - tr. towards you, who believed; encouraging, as ye know, and comforting every one of you, as a fa-
 - 12. ther his children; and charging you to walk worthily of God, who had called us into his glorious kingdom,
 - For this cause also we are thankful unto God continually, that, upon receiving the doctrine of God, which ye heard from us, ye accepted it not as a doctrine of men, but, as it truly is, a doctrine of God: which hath it's effect also in you who believe.
 - 14. For ye, brethren! are become like the churches of God in Christ Jesus, that are in Judea; inasmuch as ye also have suffered the same things from your
 - 15. countrymen, as they did from the Jews; who both flew the Lord Jesus and their own prophets, and drave us out from them: who please not God,
 - 16. and are contrary to all men; not suffering us to declare salvation to the Gentiles; thus always filling up the measure of their sins: but complete punishment is overtaking them.
 - Now we, brethren! bereaved of you our children at a moment's warning, in presence only, not in heart, have been eager to see your face with much
- 18. anxiety. Accordingly, we intended to go unto you,

Ch. ii. you, even I Paul, both once and twice; but Satan v. 19. came in our way. For what is our hope, or joy, or crown of triumph? Are not ye then, in the prefence of our Lord Jesus Christ, at his coming? 20. Ye are indeed our glory and our joy.

Ch. iii. So then, being able to endure no longer, we v. 1, 2. have submitted to be left at Athens alone, and have fent Timothy, our brother and minister of God and our fellow-labourer in the gospel of Christ, to support you and encourage you con-

3. cerning your faith, that none of you be moved by these afflictions: because ye know them to be ap-

4. pointed for us; for indeed, when we were with you, we foretold, that we were going to be afflict-

5. ed; just as it came to pass, and ye know. So that, unable to endure any longer, I sent to know your faith; lest the tempter may have seduced you,

6. and our labour be made vain. But Timothy, having come back to us just now from you, and brought us glad tidings of your faith and love, and of the good remembrance, which ye constantly

7. have of us, longing to fee us, as we also you; we have been hereby encouraged in you, brethren! in all our affliction and distress, by your perseverance;

8. for we are now alive indeed, if ye continue in the

9. Lord. For what thanks can we render unto God concerning you, for all the joy, which we feel on

10. your account, before our God? night and day most exceedingly desirous to see your face, and to make

11. up the deficiencies of your faith. Now may God our father and our Lord Jesus direct our way unto you! ioy,

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ake God into Ch. iii. you! And may the Lord multiply abundantly v. 12. your love to each other and to all, as our's also is

able in holiness before God our father, at the coming of our Lord Jesus Christ with all his faints!

Ch. iv. Furthermore, brethen! we entreat and exhort v. 1. you in the Lord Jesus, as ye received from us how ye ought to walk and please God, to abound

2. therein still more: fince ye know what charges we

3. gave you by the authority of the Lord Jesus. For this is the will of God, even your fanctification;

4. that ye keep yourselves from fornication; that each of you know how to possess his body in holi-

5. nefs and honour, not in luftful passions, as those

6. Gentiles who know not God; not overreaching nor injuring his brother in this matter: because the Lord will punish all these things, as we also

forewarned you and expressly declared. For God called us not unto uncleanness, but unto holiness:

8. so that he, who rejecteth this precept, rejecteth not man, but God; who hath also given his holy spirit for our benefit.

9. Now, concerning brotherly love, ye have no need that I write unto you; for ye yourselves are

ye do practife this towards all the brethren throughout Macedonia; and we exhort you, bre-

ti. thren! to abound therein still more; and to be ambitious of peace, and to mind your own business, and to work with your own hands, as we charged

you;

Ch. iv. you; that ye may appear with credit to those that v. 12. are without, and be in want of nothing.

13. But I wish you, brethren! not to be ignorant with respect to them that are asleep, lest ye for-

14. row, as other men without hope. For, if we are perfuaded that Jesus died and came to life again, then must God through Jesus bring with him them

by a declaration from the Lord; that those of us, which are left alive at the coming of the Lord,

16. will not go before them that are asleep: because the Lord himself will come down from heaven, with a commanding voice of an archangel, and a loud-sounding trumpet: and they, who have died

wards we, who are left alive, shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord.

18. Wherefore, encourage each other with these doc-

Ch. v. But about the exact time, brethren! it need not v. 1, 2. be written to you: for ye yourselves know persectly,

that the day of the Lord is coming as a thief by 3. night. For, whilft they are faying, Peace and

3. night. For, whilst they are saying, Peace and safety! sudden destruction cometh on them, like the pains on a woman with child; and there can

4. be no escape. But ye, brethren! are not in darkness, that the day should surprise you like a thief.

5. Ye are all fons of light and fons of day: we are

6. not of night nor of darkness. So then, let us not

7. fleep like the rest, but be watchful and sober: for the

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Ch. v. the fleepers fleep by night, and the drunkards are

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- v. 8. drunken by night: but let us, who are of the day, be fober, putting on a breast-plate of faith and love, and for a helmet a hope of falvation: for
- 9. God appointed us not unto punishment but to attain falvation through our Lord Jesus Christ;
 - 10. who died for us, that, whether we live or die, we
 - 11. might dwell together with him. Wherefore, encourage each other and improve each other, as indeed ye do.
 - 12. Now we entreat you, brethren! to confider them, who labour among you, and are fet over
 - 13. you in the Lord, and admonish you; and to regard them with the utmost fondness of affection; and to live in peace with them, because of their office.
 - 14. Moreover, we exhort you, brethren! admonish the unruly, comfort the feeble-minded, support the
 - 15. weak, be long-fuffering towards all men. See that none render evil for evil to any man; but follow
 - 16. after kindness always, to each other and to all. Re-
- 17, 18. joice evermore. Pray without ceafing. At all times give thanks; for this is God's will concern-
 - 19. ing you in Christ Jesus. Quench not the spirit.
- 20, 21. Undervalue not the gift of teaching. Prove all
- 22. things: hold fast the best. Keep yourselves from every appearance of evil.
 - 23. Now may the God of peace make you altogether holy! and may your fpirit and life and body be kept entire and blameless unto the coming of

our

Ch. v. our Lord Jesus Christ! He, who called you, may v.24, 25. be relied on for a performance of his promise. Bre-

26. thren! pray for us. Salute all the brethren with

27. a holy kifs. I charge you by the Lord, that this

28. letter be read to all the holy brethren. The favour of our Lord Jesus Christ be with you!

Amen.

may Brerith his

The ou!

SECOND EPISTLE OF

PAUL

TO THE

THESSALONIANS.

- Ch. i. PAUL and Silvanus and Timothy unto the church
 - v. 1. of the Thessalonians in God our father and our 2. Lord Jesus Christ: favour be unto you and peace
 - from God our father, and our Lord Jesus Christ!
 - We ought to thank God always concerning you, 3. brethren! as it is meet; because your faith thriveth, and the love of every one of you towards each
 - 4. other is encreasing: fo that we ourselves boast of you among the churches, on account of your patience and trust under all the wrongs and distresses,
 - 5. which ye endure; a proof of the just appointment of God, in vouchfafing unto you that kingdom of
 - 6. God, for which ye can even fuffer. Now God will be just in recompensing affliction to those, that are VOL. II. afflicting

- Ch. i. afflicting you; and to you, that are afflicted, reft
 - v. 7. with us, at the manifestation of our Lord Jesus
 - 8. from heaven with his mighty angels, in flaming fire, executing vengeance on them, who know not God, and obey not the gospel of our Lord Jesus
 - 9. Christ. These will suffer a sentence of everlasting destruction, before the presence of the Lord and the glory of his power, when he is come to be
 - to. glorified by his faints, and to be admired on that day by every believer of our testimony, which was
 - 11. established among you by proof. For which purpose indeed we are always praying on your behalf, that our God would make you worthy of this call, and fully execute with power every intention of
 - our Lord Jefus Christ may be gloristed by you, and ye by him, according to the favour of our God and of our Lord Jefus Christ.
- Ch. ii. Now we entreat you, brethren! concerning this
 - v. 1. coming of our Lord Jesus Christ and our affem-
 - 2. bling unto him, that ye be not hastily moved from your understanding, nor troubled by any declaration of the spirit, nor by any expression, nor by any letter as from us, as if the day of the Lord were at
 - 3. hand. Let no one deceive you by any means; for that falling-off must first come, and that man of
 - 4. fin, that fon of mischief, be displayed, who opposeth and raiseth himself up above every one, that entitleth himself a god or demandeth reverence; so as to place himself in the temple of God as a god, de-
 - 5. claring himself to be a god. Do ye not remember,

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Ch. ii. that, whilst I was yet with you, I told you these

v. 6. things? And ye know what hindereth now; so that

7. he will display himself in his proper time: though indeed this mystery of wickedness is shewing itself already; but he, who now hindereth, must be re-

8. moved; and then will this wicked person be displayed: and the Lord will consume with the breath of his mouth, and with the manifestation

9. of his presence will destroy, him, whose coming is according to the operation of Satan, with all im-

with every wicked seduction, among them prepared for destruction, because they receive not

it: the love of the truth for their preservation. And for this cause will God send them such effectual

i2. delufion in believing this lying power; that all, who believed not the truth but took pleafure in

ig. fuch deceit, may be brought to punishment. But we ought always to thank God on your behalf, brethren beloved by the Lord! because God chose you at first unto salvation by a spiritual purifica-

i4. tion and a belief in the truth; for which end he called you through our gospel unto a glorious posfession of our Lord Jesus Christ.

15. So then, brethren! continue to hold fast the doctrines delivered unto you by us, whether by

16. word of mouth or by letter. Now may our Lord Jesus Christ himself, and God our father, who hath shewn his love for us by graciously giving us an

17. everlasting consolation and a good hope; encourage your hearts, and establish you in every good word and work!

Q 2

Finally,

- Ch. iii. Finally, brethren! pray concerning us, that the
- y. 1. doctrine of the Lord may continue running and gaining glory, even as with you: and that we may be delivered from these unstable and wicked men;
 - 2, 3. for all are not fleady to the faith. But the Lord may be relied on, that he will establish fou and
 - 4. keep you from the wicked one. And we have this confidence in you in the Lord, that ye are both performing our injunctions and will perform
 - 5. them. And may the Lord guide your hearts unto the love of God and unto an endurance of Christ!
 - 6. Now we charge you, brethren! in the name of our Lord Jesus Christ, to keep yourselves from every brother, who walketh disorderly, and not according to the doctrine, which he received from
 - 7. us. For ye know that ye ought to imitate us:
 - 8. and we were not diforderly among you; neither did we live at any man's cost, but were working with labour and weariness, night and day, that we
 - 9. might not be burthensome to any of you: not because we have no authority, but to make ourselves
 - whilst we were with you, we gave you this charge; that, if any one were not willing to work, neither
 - 11. should he eat. For we hear, that some among you walk disorderly; busy indeed, but to no good
 - 12. purpose. Now we charge such, and entreat them, by our Lord Jesus Christ, that they labour and eat their own bread in peace.
 - 13. And ye, brethren! be not weary in well-doing:
 - 14. and, if any one disobey our orders in this letter,

- Ch. iii. mark that man, nor keep company with him, that
- v. 15. he may be ashamed. Yet do not regard him as an enemy, but admonish him as a brother.
 - 16. Now may the Lord of peace give you his peace every way at all times! The Lord be with you all!
 - 17. The falutation of me Paul is with my own hand; which is my mark in every letter: fo I write.
 - 18. The favour of our Lord Jesus Christ be with you all! Amen.

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FIRST EPISTLE OF

PAUL

TO

TIMOTHY.

- Ch. i. PAUL, an apostle of Jesus Christ by an appointv. 1. ment of God our saviour, and of the Lord Jesus
 - 2. Christ, our hope: to Timothy, my true faithful fon, favour, mercy, peace, from God our father, and Jesus Christ our Lord!
 - 3. As I advised thee, when I was going for Macedonia, continue in Ephesus: that thou mayest
 - 4. charge fome not to teach other doctrines, nor give heed to fables and endless genealogies, which afford questions, rather than godly improvement in
 - 5. the faith. Now the purpose of that charge is love, out of a pure heart and a good conscience
 - 6. and faith unfeigned; from which fome have fwerv-
 - 7. ed, and turned afide unto vain babbling: wishing to be thought teachers of the law, but understanding neither what they fay, nor about what they
 - 8. fo positively affirm. Now we allow, that the law is good, if any one use it suitably to it's purpose;

 Q 4 knowing

- Ch. i. knowing this, that no law lieth against a righteous
 - v. 9. man, but against lawless and ungovernable, ungodly and finful men, unholy and impure, murderers of fathers and murderers of mothers, murderers of
 - flavers of mankind, deceivers, false swearers; and whatever else is contrary to the wholesome doc-
 - 11. trine of that glorious gospel of the holy God, with
 - 12. which I am entrusted. And I am thankful to Christ Jesus our Lord, who granteth me strength, for
 - 13. counting me faithful by giving me a ministry; who was before an evil speaker, and a reviler, and injurious; but I obtained mercy, because I did these
 - 14. things heedlessly in unbelief. And this kindness of our Lord was exceedingly abundant, with faith
 - 15. and love in Christ Jesus. It is a true doctrine, and worthy of all joyful acceptation, that Christ Jesus came into the world to save sinners; of which I
 - 16. am chief: but for this cause I obtained mercy, that Jesus Christ might display the utmost forbearance especially in me, as an example for believers
 - 17. in him hereafter unto eternal life. Now to the king of the ages, to God, uncorruptible, invisible, only wife, be honour and glory for ever and ever!

 Amen!
 - 13. That very charge, by the authority, which belongeth to me as a teacher, I entrust unto thee, fon Timothy! that thou mayest fight under it the
 - 19. good warfare: keeping to faith, and a good confcience; which some have let go, and thus suffered
 - 20. shipwreck of the faith: of which number is Hymenæus and Alexander; whom I have delivered over

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Ch. i. unto Satan, that they may unlearn their evil fpeaking.

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- Ch. ii. Now then I advise first of all, that supplications,
 - y. I. prayers, intercessions, thanksgivings, be made for
 - 2. all men; for kings, and all in high stations, that they may go through a quiet and peaceful life with
 - 3. all veneration and respect. For this is right, and
 - 4. well-pleafing unto God our father, who wisheth all men to be in fafety, and to come to an acknow-
 - 5. ledgement of the truth. For there is one God, and one man, Christ Jesus, a mediator between God
 - 6. and men, who gave himself a deliverance for all;
 - 7. that testimony reserved to it's proper time; for which I was appointed a preacher and an apostle, (I am speaking truth, I lye not) a teacher of the Gentiles in the true faith.
 - 8. I wish, therefore, that the men pray in every place, lifting up holy hands without resentment
 - g. and debate: and also that the women have a referved and discreet behaviour, adorning themfelves with modesty and sobermindedness, not with curls and gold and precious stones, or costly ap-
 - 10. parel; but, as becometh women professing a re-
 - 11. verence for God, with good works. Let a woman
 - 12. learn in quietness, with all submission; as I do not allow a woman to teach, nor to domineer over
 - 13. a man: but let her peaceably acquiesce. For
 - 14. Adam was first formed, then Eve; and Adam was not deceived, but became a transgressor through the
 - 15. error of the woman. Notwithstanding, their offfpring will be faved, if they continue in faith and love

Ch. iii. love and fanctity with fobermindedness. This is

If any one defire the office of an overfeer in the church, he wisheth for an honourable employment.

- 2. This overfeer then must be blameless, married to one wife only, sober, chaste, respectable, a lover of
- 3. hospitality, ready to teach, not riotous, no striker, not greedy of dishonourable gains; but gentle,
- 4. peaceable, no lover of money, ruling his own family well, and having his children in subjection,
- 5. with all decorum; (for how shall he, who is not able to rule his own house, take care of a church
- 6. of God?) no novice; left he be puffed up, and so
- 7. fall into blame from the accuser. He ought also to have a good testimony from them without; lest he fall into reproach, and a snare of the accuser.
- 8. Deacons also must be respectable, not doubletongued, not given to much wine, not greedy of
- 9. dishonourable gains, holding the mystery of the
- 10. faith with a pure conscience. And let these be tried first; then, if blameless, let them become
- 11. deacons. Their wives also must be respectable, not
- 12. flanderers; fober, faithful in all things. Let ministers be husbands of one wife, governing well
- 13. their children and their own families. For they, who have been good deacons, procure for themfelves an honourable station and great boldness of speech in the faith of Christ Jesus.
- 14. I write unto thee these things under an expect-
- 15. ation of coming to thee very foon; and, if I should be delayed, that thou mayest know how a pillar of a living God, and a support of the truth, ought

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Ch. iii. to behave himself in God's house, which is the v. 16. church. And confessedly great is this mystery of godliness, which was manifested in slesh, vindicated by the spirit, seen by messengers, proclaimed among Gentiles, believed on in the world, taken up with glory.

Ch. iv. Now the spirit expressly declareth, that in later v. 1. times some will depart from the faith, giving heed to deceitful spirits and doctrines about dead men,

2. through the hypocrify of lyars with a feared con-

3. fcience; giving commands about abstinence from marriage and from meats, which God made to be partaken of with thanksgiving by them, who be-

4. lieve, and are convinced of this truth, that every creature of God is good, when received with

5. thankfgiving; and none to be refused: for it is made holy by divine appointment and by prayer.

6. Lay these things before the brethren, and be a good minister of Jesus Christ; nourishing thyself up in the doctrines of the faith, and those good instructions, with which thou art acquainted.

7. But avoid those profane and old-wives' stories; and

8. exercise thyself unto godliness. For the exercise of the body is profitable for a short time only, but godliness is profitable for ever; having a promise not only of the present life, but of that also which is

9. approaching. This is a true doctrine, and wor-

we are enduring both labour and reproach; because our hope is on a living God, who is a saviour unto all men, especially to them, that trust in him.

II. Let these be thy charges and instructions.

Take

- Ch. iv. Take care that no one despise thy youth; but v. 12. make thyself a pattern to the believers, in conver-
- v. 12. make thyself a pattern to the believers, in converfation, in behaviour, in love, in faith, in purity.
 - 13. Until I come, attend to reading, to exhortation,

Ch.

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- 14. to inftruction. Neglect not thy gift, which was given thee by authority, with a laying on of the
- 15. hands of the elders. Exercise thyself in these things, be wholly in them; that thy improvement
- 16. in all things may be manifest. Attend to thyself, and persevere in thy doctrine; for by doing this, thou wilt save both thyself and thy hearers.
- Ch. v. Do not harshly rebuke an older man; but ad-
- v. 1. vise him as a father; younger men, as brethren;
 - 2. older women, as mothers; younger, as fifters,
 - 3. with all purity. Honour widows that are widows
 - 4. indeed. But, if any widow have children or grandchildren, let these shew their piety especially to their own family, and requite their parents; for
 - 5. this is acceptable in the fight of God. Now she, who is a widow indeed, and desolate, hopeth in God, and continueth in supplications and prayers
 - 6. night and day: but she, who giveth herself up to
 - 7. pleafure, is dead even while she liveth. These things also give in charge, that they may be blame-
 - 8. lefs. But, if any one provide not for his own, and especially for his own family, he hath denied the faith, and is worse than an unbeliever.
 - 9. And let no widow be chosen less than fixty years old, a wife to one husband, well spoken of
 - 10. for good works, if the have brought up children, if the have entertained strangers, if the have washen the feet of the saints, if the have succoured the distressed,

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dren, then the dieffed, Ch. v. stressed, if she have attended to every good office.

w. 11. But younger widows reject; for, when they grow weary of the restraints of Christ, they wish to mar-

12. ry; and are blameable for laying aside their first

13. refolution. And at the fame time they learn also to be idle, gadding about from house to house: and not only idle, but prattlers also, and busy bo-

14. dies, talking of things not fuitable. I wish, therefore, younger women to marry, to bear children, to manage families, to give the enemy no occasion

15. of reproach: for some have already turned aside

16. after Satan. But let every man or woman, who is a believer, and hath widows, support them; that the church may not be burthened, but have supplies for the widows indeed.

i7. Let those elders, who govern well, be honoured with a double reward; especially those who la-

18. bour in teaching the word: for the scripture saith,

Muzzle not an ox, whilf he treadeth out the corn: and,

The workman is worthy of his pay.

19. Receive not an accufation against an elder with-

20. out two or three witnesses. Rebuke offenders before all, that the rest also may be asraid.

Jefus Christ and the chosen angels, that thou obferve these things without prejudice, doing nothing

22. by partiality. Put thy hands hastily upon no one, nor have any share in other men's sins: keep thy-

23. felf pure. Drink not water only any longer, but take a little wine for thy stomach's fake and thy

24. many infirmities. Some men's fins are manifest at first, and go before them unto judgement: but the

25. fins of others follow them thither. In the same man-

- Ch. v. ner also the good works of some are manifest at first; and those, which are otherwise, cannot be hid.
- Ch. vi. Let those servants, which are under a yoke,
 - v. 1. esteem their masters worthy of all honour; that the name of God and his doctrine may not
 - 2. be evil fpoken of. And let not the fervants of believers think lightly of their masters, because they are no more than their brethren; but ferve them, as believers and beloved, partakers of
 - 3. the same benefit, with a more hearty service. If any one teach a different doctrine, and attend not to the wholesome commands of our Lord Jesus Christ, and to the doctrine according to godlines,
 - 4. he is befotted, having no knowledge, but doating about questions and strifes of words; (whence cometh envy, quarrels, evil-speeches, wicked suspicions,
 - 5. perverse employments of men of corrupt minds and destitute of the truth, supposing that godliness is
 - 6. gain) from fuch withdraw thyfelf. Now godliness
 - 7. with a fufficiency is great gain: for we brought nothing into this world, and it is plain that we can
 - 8. carry nothing out. Having, therefore, food and
 - 9. covering, let us be therewith content: fince they, who defire riches, fall into the trial and fnare of many foolish and hurtful lusts, which fink men deep
 - to. in ruin and destruction. For the love of money is the root of all mischiefs: and, through an eagerness in this pursuit, some have strayed from the faith, and pierced themselves through with many
 - 11. forrows. But do thou, O! man of God! flee these things; and follow after righteousness, godliness,
 - 12. faith, love, patience, meeknefs. Strive in this honourable

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Ch. vi. honourable contest of the faith: lay hold on that eternal life, unto which thou wast invited, and madest such an honourable declaration before ma-

13. ny witnesses. In the fight of that God, who giveth life to all things, and of Christ Jesus, who bare testimony in that excellent declaration before Pon-

14. tius Pilate; I charge thee to keep this command, without fpot and without blame, until that appear-

15. ance of our Lord Jesus Christ, which will be displayed in it's proper time by the holy one, and only potentate, the king of kings and lord of lords;

16. who alone hath immortality, and dwelleth in light unapproachable; whom no man hath feen or can fee: to whom be honour and power everlasting! Amen.

t7. Charge the rich not to be high minded with the things of the present life, nor to trust on uncertain riches, but on the living God; who giveth us richly

 all things to enjoy: to do good, to be rich in honourable actions, to be generous in distributing,

19. ready to communicate; laying up in store for themfelves a good provision against the time to come, so as to lay hold on eternal life.

20. O! Timothy, keep thy charge; and turn thyfelf away from those profane babblings, and opposi-

of Christ be with thee! Amen.

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SECOND EPISTLE OF

PAUL

TO

TIMOTHY.

- Ch. i. PAUL, an apostle of Jesus Christ by a divine apv. 1. pointment, according to a promise of life in Christ 2. Jesus: to Timothy, my beloved son, favour mercy
 - and peace from God our father, and Christ Jesus our Lord!
 - 3. I am thankful to that God, whom I religiously ferve after the manner of my forefathers with a pure conscience, inasmuch as I have an unceasing remembrance of thee in my prayers night and day,
 - 4. longing to fee thee, when I call to mind thy tears; that I may be filled with joy: and recollecting in
 - 5. myself thine unseigned faith, which dwelt first in thy grandmother Lois and thy mother Eunice, and
 - 6. dwelleth, I am perfuaded, in thee also. For which cause I put thee in mind to kindle up within thee that gift of God, which thou hast through the put-
 - 7. ting on of my hands. For God hath not given us Vol. II. R a fpirit

- Ch. i. a spirit of indolence, but of power and of love
 - v. 8. and of a found mind. Be not thou, therefore, ashamed of this testimony unto our Lord, nor of me his prisoner; but suffer affliction with the gospel under the power of God, who hath called us
 - 9. unto falvation with a holy calling; not according to our works, but according to his own gracious purpose vouchsafed in Christ Jesus to us before
 - 10. the ages, but now made manifest by the appearance of our faviour Jesus Christ, who hath destroyed death, and spread abroad the light of
 - 11. everlafting life by the gospel; in which I was appointed a preacher and an apostle, and a teacher
 - 12. of the Gentiles. For which cause also I am suffering these bonds: but I have no misgivings: for I know whom I trust; and I am persuaded that he is able to keep, what I have committed to him, against that day.
 - 13. Hold forth, with faith and love in Christ Jesus, a pattern of wholesome doctrines, which thou hast
 - 14. heard from me. Keep by the affiftance of the holy fpirit, which dwelleth in us, that honourable
 - 15. trust. This thou knowest, that all in Asia have turned themselves from me; of whom is Phygel-
 - 16. lus and Hermogenes. May the Lord shew mercy to the family of Onesiphorus! for he often refresht me, and was not ashamed of this chain of
 - 17. mine; but, when in Rome, fought me with great
 - 18. earnestness, and found me. The Lord grant, that he find mercy from the Lord in that day! and, as to his services in Ephesus, thou knowest them very well.

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ch. ii. Thou therefore, my fon! strengthen thyself in v. 1, 2. the gracious gospel of Christ Jesus; and, what thou hast heard from me through many witnesses, commit to faithful men, who will be able to teach 3. others also. Do thou, therefore, endure hardship,

4. like a good foldier of Jesus Christ. Now no soldier entangleth himself with the businesses of life,

5. that he may please his general: and in the games also, no man winneth a crown, unless he contend

6. according to the rules: and the husbandman must

7. labour before he be partaker of the fruits. Confider what I fay, and the Lord give thee under-flanding.

On all occasions remember that Jesus Christ, of David's race, hath been raised from the dead ac-

o. cording to my gospel; for which I am suffering affliction even unto bonds, as an evil-doer: but

fore, I endure all things for the sake of the chosen, that they also may obtain the salvation in

doctrine: for, if we have died with him, we shall

12. also live with him; if we fuffer, we shall also reign

13. with him; if we deny him, he also will deny us: though we be faithless, he will continue faithful; he cannot deny himself.

ra. Put them in mind of these things; earnestly charging them before the Lord, not to quarrel about words, to no useful purpose, but to the per-

t5. version of the hearers. Endeavour to approve thyfelf before God, as a labourer, that needeth not to be ashamed, rightly dividing the doctrine of the

i6. truth. But shun those profane babblings: for they

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will

- Ch. ii. will go on to further impiety; and their doctrine
- v. 17. will eat like a mortifying fore: of whom is Hyme-
 - 18. næus and Philetus, who have fwerved from the truth, faying that the refurrection is past already;
 - of God, however, standeth firm, having this seal:
 The Lord knoweth his own: and, Let every one,
 that nameth the name of Christ, depart from ini-
 - 20. quity. But in a large house there are not only vessels of gold and silver, but also of wood and earth: some for honourable, and some for disho-
 - 21. nourable, uses. If a man, therefore, thoroughly purify himself from such things, he will be a vessel unto honour, clean, and serviceable to the master, ready for every good use.
 - 22. But flee youthful lufts, and follow after righteoufness, faith, love, peace, with all, who call themfelves by the name of the Lord from a pure heart.
 - 23. Shun also those foolish and unlearned questions,
 - 24. knowing that they beget quarrels; and a fervant of the Lord must not quarrel, but be gentle to-
 - 25. wards all, ready to teach, patient of wrong, with meekness instructing the opposers: since God may turn their mind to an acknowledgement of
 - 26. truth, and they may recover their fenses to perform his will, after being refcued alive by the fervant of the Lord out of the snare of the devil.
- Ch. iii. Moreover, know this, that in late times difficult
- v. 1, 2. feafons will present themselves: for Christians will become selsish, lovers of money, boastful, haughty, evil-speakers, disobedient to parents,
 - unthankful, unholy, without natural affection, irreconcileable, flanderers, intemperate, fierce, enemies

Ch. iii. mies to goodness, betrayers, rash, infatuated, lovers

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- v. 4, 5. of pleasure more than lovers of God; keeping to a form of godliness, but having cast aside the power thereof: from such also turn thyself away.
 - 6. Of this kind are those, who creep into families, and make prisoners men of effeminate manners,
 - 7. laden with fins, led away by various lufts; always learning, but never able to come to an acknow-
 - 8. ledgement of truth. Now, as Jannes and Jambres withstood Moses, so do they also withstand the truth; men of corrupt minds, not enduring the
 - 9. trial of the faith. But they will not go on very far; for their folly will appear plainly unto all, as
 - quainted with my doctrine, manner of life, purpose, faithful perseverance, long patience, love,
 - Antioch, at Iconium, in the country about Lystra; what wrongful usage I supported; and out of all
 - 12. the Lord delivered me. Yea all, who refolve to live pioufly in Christ Jesus, will suffer per-
 - 13. fecution: and wicked men and impostors will continue to go on ill; making others stray, and
 - 14. ftraying themselves. But do thou hold fast what thou hast learned, and been convinced of by proof,
 - 15. knowing of whom thou learnedst them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto sal-
 - vation, through the faith in Christ Jesus. Every writing, inspired by God, is useful for doctrine, for reproof, for correction, for instruction in righteous-
 - 17. ness; that the man of God may be complete, fitted for every good work.

- Ch. iv. Now I earnestly charge thee before God and v. 1. the Lord Jesus Christ, who is going to judge the living and the dead at his appearance in his king-
 - 2. dom; preach the word, be watchful over them; confute, reprove, exhort, in season, out of season,
 - 3. with the utmost patience of instruction. For a time will come, when men will not endure this wholesome doctrine, but, according to their several humours, will multiply teachers for themselves
 - 4. to foothe their ears; and will turn away their ears from the truth, and go aside to these sables.
 - 5. But be thou fober on all occasions, endure hardship, perform the office of a gospel-preacher, fully
 - 6. execute thy ministry. For I am now offering up myself for a facrifice; and the time of my depar-
 - 7. ture is at hand. I have contended honourably in the games; I have finished the race; I have
 - 8. been faithful to my engagements: there is now referved for me that crown of righteoufness, with which the Lord, the impartial umpire, will reward me in that day; and not me only, but all those also, who have loved his appearance.
 - 9. Use thy diligence to come unto me soon; for
 - 70. Demas hath wholly left me, from his love for the present world, and is gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia: Luke alone is
 - 11. with me. Take Mark, and bring him with thee;
 - 12. for he is useful to me as a minister. Tychicus
 - 13. have I fent to Ephesus. The cloak, which I left at Troas with Carpus, bring, when thou comest, and those books; especially the parchments.
 - 14. Alexander the coppersmith hath done me much differvice: the Lord will reward him according to

- Ch. iv. his works. Of him be thou also aware; for he 15. greatly opposeth our doctrines.
 - 16. Upon my first defence no one stood by me, but
 - 17. all utterly forfook me: may it not be laid to their charge! but the Lord stood by me, and gave me strength; that the preaching of the gospel might be fully executed by me, and that all the Gentiles might hear: and I was delivered out of a lion's

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- 18. mouth. And the Lord will deliver me from danger, and preferve me unto his heavenly kingdom; to whom be the glory for ever and ever! Amen.
- 19. Salute Priscas, and Aquila, and the family of
- 20. Onefiphorus. Erastus stopt at Corinth, and I lest
- 21. Trophimus at Miletum fick. Use thy diligence to
- 22. come before winter. Eubulus faluteth thee, and Pudens, and Linus, and Claudia, and all the bre-
- 23. thren. The Lord Jesus Christ be with thy spirit! Favour be with you! Amen.

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THE EPISTLE OF

PAUL

TO

TITUS.

- Ch. i. PAUL, a fervant of God, and an apostle of Jesus
 - v. 1. Christ in the faith of the chosen of God and the acknowledgement of truth according to godlines,
 - 2. on a hope of eternal life, which God, who cannot
 - 3. lye, promifed before the ages; and hath displayed this promise in it's season by a proclamation, with which I was entrusted by an appointment of God
 - 4. our faviour: to Titus, my true fon after the common faith, favour and peace from God our father, and the Lord Jefus Christ our faviour!
 - 5. For this purpose I left thee behind in Crete, that thou mightest proceed to set right what was left undone, and establish elders in every city, as I di-
 - 6. rected thee: if any one be blameless, a husband of one wife, with children that are believers and
 - 7. not charged with riot and unruliness. For this overfeer of the church, as God's steward, must be blameless,

- Ch. i. blameless, not felswilled, not passionate, not riotous, no striker, not greedy of dishonourable gains;
 - 8. but a friend to hospitality, a lover of goodness,
 - 9. chaste, just, holy, temperate; keeping to the true doctrine, which he hath been taught, that he may be able to encourage fome by wholesome instruc-
 - there are many unruly people, vain talkers and deceivers, especially they of the circumcision;
 - whose mouths must be stopped; for they overturn whole families, teaching what they ought not, for
 - 12. the fake of dishonourable gains. One of their own teachers hath said: Cretans are always lyars, mis-
 - 13. chievous beafts, greedy bellies. This testimony is true: for which cause reprove them sharply, that
 - 14. they may be found in the faith, not giving heed to Jewish tales and commandments of men, who
 - 15. turn themselves from the truth. To the pure all things are pure; but to the defiled and unbelieving is nothing pure; for both their mind and con-
 - 16. science are defiled. They profess a knowledge of God, but deny him in their actions: they are odious and untractable, and approve themselves by no one good work.
- Ch. ii. But do thou fpeak fuch things as become whole-
- v. 1, 2. fome doctrine; that elderly men be fober, venerable, chafte, found in the faith, in love, in patience:
 - 3. that elderly women likewise behave as becometh faints, be no flanderers, not flaves to excess of
 - 4. wine, teachers of what is good: that they learn the young women to be orderly, lovers of their
 - 5. hufbands, lovers of their children, chafte, pure, keepers

Ch. ii. keepers at home, good, fubmitting themselves to their own husbands, that the doctrine of God be

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- 6. not evil spoken of. Young men likewise exhort
- 7. to chastity. In all things shew thyself a pattern of good works; in thy doctrine, impartial, respecta-
- 8. ble, uncorrupt; in thy discourse, wholesome and unblameable; that the adversary may be ashamed, having nothing amiss to say about you.
- Exhort fervants to fubmit themselves to their own masters in all things; to be desirous of pleasing them, not answering again, not purloining,
- 10. but shewing the utmost faithfulness; that they may adorn the doctrine of God our saviour in all
- falvation unto all men, hath appeared to us;
- 12. teaching us to deny ungodliness and worldly lusts, and to live chastely and righteously and piously in
- 13. this prefent world; gladly entertaining the happy expectation of the glorious manifestation of the
- 14. great God and of our faviour Jesus Christ; who gave himself for us, to deliver us from all iniquity, and to purify for himself a peculiar people, zeal-
- 35. ous of good works. So teach and exhort, and rebuke with all authority. Let no one despise thee.
- Ch. iii. Put them in mind of fubmission to authorities and
 - v. 1. powers, of a ready obedience to these in every
 - 2. good work; to fpeak ill of no one; not to be quarrelfome, but gentle; shewing all meekness towards
 - 3. all men. For we also once were without underftanding, headstrong, wandering from the way, slaves to divers lusts and pleasures, passing through life in malice and envy, hated by others, and hating them.

- Ch. iii. them. But, when the kindness and love for v. 4, 5. men of God our faviour appeared to us; (not from the righteous works which we had done, but according to his own mercy) he delivered us by a washing of another birth, with a re-
 - .6. newal of holy breath; which washing was richly poured on us through Jesus Christ our faviour:
 - 7. that, upon our acquittal by this favour of his, we might be heirs, in expectation, of eternal life.
 - 8. This is a true doctrine: and I wish thee earnestly to enforce these things; that those, who trust in God, may study to be foremost in good works. These are the things, that are honourable and profitable
 - 9. to mankind. But avoid foolish questions, and genealogies, and strifes, and quarrels about the law;
 - 10. for they are unprofitable and vain. A fomenter of divisions reject after the first and second admo-
 - 11. nition; knowing that fuch an one is gone altogether from the way, and condemneth himself for his fins.
 - 12. When I shall fend Artemas to thee, or Tychicus, endeavour to come to me at Nicopolis; for
 - 13. I have determined to winter there. Be attentive to fet forwards Zenas the lawyer, and Apollos,
 - 14. on their journey; that they may want nothing. And let our *people* also be diligent in good employments for the necessary supplies of life; and not be unfruitful.
 - 15. All with me falute thee. Salute them who love us faithfully. The favour of Christ be with you all! Amen.

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PAUL

TO

PHILEMON.

- v. 1. PAUL, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our dear friend and fel-
 - 2. low-labourer, and to our dear fifter Apphia, and to Archippus our fellow-foldier, and to the church in
 - 3. thy house: favour be unto you and peace from God our father, and our Lord Jesus Christ!
- 4, 5. I thank my God for the accounts, which I receive, of thy firm belief in the Lord Jefus and thy love towards all the faints; making mention
 - 6. of thee always in my prayers, that thy fellowship in the faith may have it's effect in an acknowledge-
 - 7. ment of every thing good in Christ Jesus. For we feel much satisfaction and comfort on account of thy love; whereby the minds of the faints are
 - 8. foothed in thee, my brother! Therefore I feel much
 - 9. freedom in Christ to enjoin thee what is sit; but I had rather entreat, because of my love for thee: I, that old man Paul, such as thou rememberest me, and
 - 10. now also a prisoner of Jesus Christ. I entreat thee

v. 11. bonds of mine, One fimus; lately of no value to thee, but now of great value to thee and me:

12. whom I have fent back; and do thou take him,

13. that is, mine own flesh, unto thyself. I wisht indeed to keep him with me, that he might, in thy

14. stead, be my minister in the bonds of the gospel; but I chose to do nothing without thy consent, that thy goodness might not be from constraint, but

15. willingly. Now, perhaps, he therefore went from thee for a little while, that thou mightest have

16. him for ever: no longer as a fervant, but above a fervant; as a beloved brother; very much fo to me, and how much more to thee, both as he is a man

17. and a Christian? If thou then regard me as a

18. friend, take him to thee as myself: and, if he have done thee any wrong, or owe thee aught, put that

19. to my account. I Paul, I tell thee in my own hand-writing, I will repay thee: not to fay, that

20. thou owest besides even thyself to me. Yea, brother! let me be gratified by this kindness in the

21. Lord! refresh my feelings in the Lord! In full affurance of thy compliance, I now write unto thee; knowing that thou wilt do even more than I men-

22. tion. And, at the same time, make ready a lodging for me; for I expect, through your prayers, that ye will be indulged with me again.

23. Epaphras, my fellow-prisoner in Christ Jesus,

24. Mark, Aristarchus, Demas, Luke, my fellow-la-

25. bourers, falute thee. The favour of our Lord Jesus Christ be with your spirit! Amen.

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God, who by fundry parts, and in divers manv. I. ners, fpake of old unto the fathers by the prophets, hath fpoken in these later days unto us by 2. a fon; whom he appointed heir of all things,

3. through whom he also settled the ages: who, being a ray of God's brightness and an image of his perfections, and upholding all things by the autho-

rity of his power, after he had cleanfed our fins by himself, sat down on the right hand of supreme

4. majesty; and is become so much greater than those messengers, as he inherited a more excellent

5. name than they. For unto which of those mesfengers faid the scripture at any time, Thou art my son: this day begat I thee? and again: I will be to

6. him a father, and he shall be to me a son: and again, when it introduceth the first-born into his difpenfation, it faith: And let all the messengers of God pay

7. homage to him. And of these messengers indeed the

Scripture

- Ch. i. scripture faith; Who maketh his messengers, winds; and his ministers, a stame of fire: but of the son it
 - 8. faith: God is thy throne for ever and ever; the sceptre
 - 9. of thy kingdom is a straight sceptre. Thou lovedst righteousness, and hatedst iniquity; therefore God, even thy God, anointed thee with the oil of gladness above thy
 - 10. fellows. And: Thou, Lord! in the beginning didst found the earth, and the heavens are the work of thy
 - 11. hands. They will perish, but thou wilt endure through-
 - 12. out: they will decay altogether like a garment, and as a westure wilt thou change them, and they will be changed; but thou art the same, and thy years will not fail.
 - 13. Moreover, of which of these messengers hath the scripture ever said, Sit thou on my right hand, 'till I
 - 14. have made thine enemies thy footstool? Are not they all ministering spirits, sent forth to minister on account of the suture heirs of salvation?
- Ch. ii. Therefore, we ought to give the more earnest
 - v. 1. heed to the things, which we have heard, left at
 - 2. any time we let them slip. For, if the doctrines, delivered by effengers, were of such authority, that every transgression of disobedience received
 - 3. it's reward in punishment; how shall we escape, if we neglect such a great salvation? which was first published by the Lord, and established among
 - 4. us by the hearers of it; God at the fame time bearing testimony to them, both by signs, and wonders, and divers miracles, and distributions,
 - 5. according to his own will, of divine power. For he did not deliver to the management of angels that future difpensation, of which we are speak-
 - 6. ing. Now one hath declared expressly in a cer-

Ch. ii. tain passage, saying: What is any man, that thou art mindful of him? or any son of man, that thou so consi-

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7. derest him? Thou madest him a little lower than angels; thou crownedst him with glory and honour, and gavest him rule over the works of thy hands: thou didst put

8. all things under his feet. Now in thus putting all things under him, he left nothing unsubjected to him; we do not yet see, however, that all things

9. are thus put under him. But we fee that Jesus now crowned with glory and honour, who was made a little lower than angels, that he might suffer death, and, by God's savour, taste death in

10. behalf of every man. For it became God, for whom are all things, and by whom are all things, to make this captain of their falvation, the leader of many

are of one father; both the fanctifier and the fanctified: on which account he is not ashamed to call

brethren; faying, I will declare thy name unto my brethren; in the midst of an assembly will I sing praise

13. unto thee. And again: I will continue to put my trust in him. And again: Behold! I and the chil-

14. dren, which God hath given me. Since then these children partook in common of slesh and blood, he likewise in the same manner shared in the same; that, through death, he might destroy him, who hath the power of death, that is, the devil;

and might deliver from flavery them, who were all their life-time exposed to the fear of death.

16. For truly he helpeth not angels, but helpeth a

all things to be like unto his brethren, that he might be compassionate, and a faithful high-priest Vol. II.

Ch. ii. for the fervice of God in making the atonement v. 18. for the fins of the people: for by fuffering trial himself, he is able to succour them, that are tried.

Ch. iii. Wherefore, holy brethren, partakers of a heav. 1. venly call! confider how this apostle and highpriest of our profession, Christ Jesus, was faithful to

2. his appointer; as Moses also was in all God's fa-3. mily. For he received as much greater honour

than Moses, as the regulator of the family hath 4. greater honour than the family *itself*. For every family hath some regulator; even the regulator of

5. all things is God. And Mofes indeed was faithful in all God's family, as a fervant, to declare those

6. directions, which would be given him; but Christ, as a son, over the family: whose family we are, if we hold fast our consident and glorious hope unto

7. the end. Wherefore, (as the holy spirit faith, To

8. day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of that trial in the wilder-

9. ness; where your fathers tried me, proved me, and saw

to. my works forty years. Wherefore, I was enraged at this race; and faid, Their hearts are always wander-

ingly, during my rage, They shall not go into my rest)

12. take heed, brethren! that there never be in any of you an evil heart of unbelief in turning afide

13. from a living God: but encourage each other daily, whilst it is called to-day, lest any of you be

14. hardened by the deceitfulness of sin. For we have fellowship with Christ, if we can hold fast the principles, on which we stand, firmly to the end, ac-

15. cording to that declaration, To-day, if ye will hear

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, achear his Ch. iii. his voice, harden not your hearts, as in the provocation.

v. 16. For who were those hearers, which provoked him,

17. but all that came out of Egypt under Moses? And at whom was he enraged during forty years? Was it not with those offenders, whose bodies fell in

the wilderness? And against whom did he swear, that they should not go into his rest, but against

the disobedient? We see then, that they were unable to go in from their want of trust in him;

and we, therefore, have reason to be afraid, lest any Ch. iv.

v. 1. of us, by neglecting the promife of admission into 2. his rest, should at last fall short thereof. For we have received glad tidings, as they also did; but

the word, which they heard, was of no profit to them, not being mixed with fidelity in the hearers.

3. For we believers are to go into that reft, (fpoken of in this scripture, So I sware in mine anger, that they shall not go into my rest) that rest indeed after God had finished his work at the foundation of the

4. world. For the scripture hath somewhere spoken of the feventh day on this wife: And God refted on

5. the seventh day from all his works. And again in

6. this place: They shall not go into my rest. Since then it remaineth for fome to go therein, and they, who first received the glad tidings, did not go in be-

cause of their unfaithfulness; he again appointeth a certain day, faying by David, To-day, fo long after, as in that declaration, To-day, if ye will hear

his voice, harden not your hearts. For, if Joshua had procured them this rest, the scripture would not

9. have been speaking afterwards of another day. So then there remaineth a fabbath-rest for the people

10. of God. For he, who goeth into his rest, resteth

- Ch. iv. likewise from his works, as God from his. Let us
 - v. 11. earnestly endeavour, therefore, to go into that rest; that none of us may imitate the same pattern
 - and active, and sharper than any two-edged sword, and piercing even to a separation both of life and spirit, both of joints and marrow; and is a discern-
 - is any creature hidden before it; but all things are bare and laid open to the eyes of him, with whom we have to do.
 - Having, therefore, a great high-priest, who hath passed through the heavens, Jesus the son of God,
 - 15. let us keep to our profession. For we have not a high-priest unable to feel a common concern for our infirmities, but one, who hath suffered trial, and is in all respects like ourselves, yet without
 - 16. fin. Let us, therefore, come up with confidence to the throne of favour, that we may find mercy and pardon for our feafonable relief.
- Ch. v. Now every high-priest taken from among men
 - v. 1. is appointed, in behalf of men, over divine fervices, to offer both gifts and facrifices for fins;
 - 2. one, who can make allowances for the heedless and mistaken, inasmuch as he also is himself clothed in
 - 3. weakness. And, on this account, he hath occafion to make fin-offerings for himself also, as well
 - 4. as for the people. And, as no one taketh this honour to himfelf, but must be called thereto by God,
 - 5. as Aaron was; in the fame manner also the Christ did not confer upon himself the honour of the high-priesthood, but he, who spake concerning him.

- Ch. v. him, Thou art my fon; this day begat I thee: as he
 - 6. faith also in another place, Thou art a priest for ever, after the order of Melchisedek.
 - Now the Christ, in the days of his flesh, offered up both fupplications and entreaties, with firong crying and tears, unto him, who was able to deli-
 - ver him from death; and was heard: yet, though he were a fon, from his pious reverence did he

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- 9. learn obedience under his fufferings; and by his death became author of an everlasting deliverance
- to all them that obey him: having been called by God a high-priest after the order of Melchisedek.
- Of the Christ we have many things to fay, and II. hard to be explained to you, who are dull of hear-
- ing. For when, after fo long a time, ye ought to be teachers, ye have need, on the contrary, to be taught yourselves the first elements of the oracles of God; and require milk, and not frrong food.
- 13. For every one, who taketh milk, is unacquainted with the doctrine of justification, being but a babe:
- 14. but strong food belongeth to grown-up men; who have their fenses so exercised by use, as to distinguish between good and evil.
- Ch. vi. Wherefore, let us leave the first principles of
 - the doctrine of Christ, and go on unto perfection; not laying afresh a foundation in repentance from
 - dead works and in trust on God, in the doctrine of baptisms, and of laying on of hands, and a refurrection of the dead, and an everlasting judgement.
 - And this will we do, if God permit. For it is impossible, that they, who have been once enlightened, and have enjoyed that heavenly gift, and par-

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- Ch. vi. taken of a holy spirit, and tasted a good doctrine
 - v. 5. of God and miracles of the age that was to come,
 - 6. should, if they fall away, be renewed unto repentance; having exposed for themselves again the
 - 7. fon of God upon a cross to public shame. For the land, which drinketh the rain, that is often falling on it from God, and beareth herbage useful to the
 - 8. tillers of it, receiveth praise: but, when it bringeth forth thorns and briers, is disapproved and condemned, and at last burned up.
 - 9. But, beloved! we are perfuaded of you, though we thus fpeak, better things, and what belong to
 - that proof of your love, which ye shewed for his name's sake, in having relieved the saints, and in
 - 11. fill relieving them. Now we wish every one of you to shew the same earnestness, according to the consi-
 - 12. dence of your hope, unto the end; that ye be not flothful, but imitators of them, who through faith
 - 13. and patience inherit the promife. Now this promife was made unto Abraham by God, who fware by himself, because he could swear by no
 - 14. greater; faying, Surely I will greatly blefs thee, and
 - 15. multiply thee abundantly: and Abraham accordingly
 - 16. had patience, and obtained the promife. For men truly fwear by fome greater; and the confirmation
 - 17. of an oath is to them an end of all strife. In which view God, willing to give the utmost assurance to the heirs of the promise, interposed an oath:
 - 18. that by two immutable things, in which it was impossible for God to deceive, we might have strong encouragement, who sled to lay hold on
 - 19. the hope that was before us: which we keep fast,

Ch' vi. as an anchor of the foul, both steady and strong, 20. and which goeth within the vail; whither Jesus is already run before us, having become a highpriest for ever, after the order of Melchisedek.

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Ch. vii. Now this Melchifedek, a king of Salem, and a v. 1. priest of the most high God, met Abraham on his return from the slaughter of the kings, and blest

2. him: to whom Abraham gave also a tenth share of all the spoils: whose name Melchisedek meaneth king of righteousness; and king of Salem is king of

3. peace: of whose father, mother, pedigree, birth, and death, there is no account: who, like the son

4. of God, continueth a priest for ever. Consider now the greatness of this man; to whom even the patriarch Abraham gave a tenth of the spoils.

5. They truly of the fons of Levi, who receive the priesthood, have a direction under the law to tythe the people, that is, their own brethren, though

6. fprung from the stock of Abraham: but this man, who deriveth not his pedigree from them, took tythes of Abraham; and blest him, who had the

7. promifes; and, beyond all contradiction, the lefs

8. is bleffed by the greater. And, in one case, men, who die, receive tythes; but, in the other, he re-

9. ceiveth them, who is declared only to be alive. And

10. Levi also, who receive th tythes, in a manner (for he was yet unborn, when Melchisedek met Abraham) paid tythes through Abraham,

the people received the law, had been perfect; what need then for another priest to arise after the

12. order of Melchisedek? for, if the priesthood be S 4 changed,

Ch. vii. changed, there is of necessity a change also of the

v. 13. law. Now he, of whom these things are spoken, belonged to another tribe, out of which no one

14. attended at the altar. For it was plain of old, that our Lord was to spring out of Judah; and with respect to this tribe Moses spake nothing about the priesthood.

15. And this is still more abundantly evident, if after the likeness of Melchisedek another priest

16. were to arise; not appointed by any law of a carnal commandment, but with the authority of an

17. endless life: for the scripture declareth, Thou art a priest for ever, after the order of Melchisedek.

18. Indeed, a former commandment is set aside, be-

19. ing weak and unprofitable, (for the law made nothing perfect) and a better hope is introduced; by

20. which we come nigh to God. And, as this appointment

21. was not without an oath; (for those priests are made without an oath, but this, with an oath, by him, who said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of

22. Melchisedek) so is Jesus a surety of a better covenant.

23. And those priests are many, because they are

24. hindered from continuing by death; but he, because of his continuance for ever, keepeth the

25. priesthood without succession: whence he is able also to save completely all, who come unto God through him; as he ever liveth to manage their

26. concerns for them. For fuch a high-priest, holy, harmless, undefiled, at a distance from sinners, and raised above the heavens, was proper for us;

27. one, who hath no need, like those priests, of daily facrifices, first for his own fins, and then for those

Ch. vii. of the people: (as he did this once for all, when v. 28. he offered up himself) for the law appointeth priests, men that have infirmity; but that declaration by the oath, after the law, appointed a son, made perfect, and for ever.

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Ch. viii. Now, to fum up what hath been faid: fuch an v. 1. one is our high-priest; he is sitting at the right-

- 2. hand of the throne of majesty in the heavens, a minister of the true fanctuary, and of the true ta-
- 3. bernacle, which God fixt, and not man. For every high-priest is appointed to offer both gifts and facrifices; whence it was necessary that he
- 4. also should offer something. Now, if his office were over earthly things, he would not have been a priest; since there are priests already to offer the
- 5. gifts according to the law: who pay religious fervice after a pattern and shadow of the heavenly things, according to that divine direction to Moses, when he was going to make the tabernacle, Take care, saith God, to make every thing by the
- 6. pattern shewn thee in the mount. So Christ is appointed to a more excellent service, inasmuch as he is also a mediator of a better covenant, the law of which hath been established on better promises.
- 7. For, if that first covenant had been faultless, no room then would have been sought for a second.
- 8. But, finding fault with the former covenant, God faith unto the Jews, Behold! a time is coming, faith the Lord, and I will execute with the house of Israel
- 9. and with the house of Judah a new covenant; not according to the covenant, which I made with their fathers, at a time when I took them by the hand to lead them

salv to offer the

Ch.

Ch. viii. out of Egypt: in which covenant they did not continue,

v. 10. and I gave up my care of them, faith the Lord: but

this is the covenant, which I will establish with the
house of Israel after those days, faith the Lord: I will

give my laws into their mind, and will write them on
their heart; and I will be to them a God, and they shall

one his neighbour and every one his brother, faying,

Know the Lord; for all shall know me, from the least

12. of them to the greatest: for I will be favourable to their iniquities, and their sins and their unrighteousness

covenant, he maketh the first old: but what is going to decay from old age, must shortly disappear.

Ch. ix. Now that first covenant had truly ordinances of v. 1, 2. religious service and the public sanctuary. For there was a first tabernacle provided, in which was the candlestick, and the table, and the shew-

3. loaves; this is called holy. And behind the fe-

4. all; containing a golden cenfer, and the ark of the covenant covered all over with gold; in which was a golden pot containing the manna, and Aaron's rod which budded, and the tables of the

5. covenant; and above, bright cherubim, shadowing the mercy-seat: of all which this is not a place

6. to speak particularly. These things, therefore, being thus prepared, into the first tabernacle indeed the priests, who perform the religious ser-

7. vices, are constantly going in; but into the second, the high-priest only goeth, and but once a year, ontinue,
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ark of which and of the adowplace refore,

refore, cle inus ferhe feonce a year, Ch. ix. year, not without blood; which he offereth for v. 8. himself and the errors of the people: whereby the holy spirit signified, that the way of the sanctuary was not laid open, whilst that first taberna-

 cle was yet standing; (which was a figure against the time now come) under which are offered both gifts and facrifices, unable to make perfect, as to the conscience, the performer of religious services;

10. with meats and drinks only and divers washings and fleshly ceremonies, appointed 'till a time of

11. reformation. But Christ, a high-priest of those

12. good fervices which were to be, entered, at his coming, not with blood of goats and calves, but with his own blood, once for all, into the fanctuary, through that greater and more perfect ta bernacle, not made with hands, that is, not of the fame workmanship; having accomplished a re-

13. demption for ever. For, if the blood of bulls and goats, and a heifer's ashes, sprinkled on the unclean, make holy to the cleansing of the flesh;

14. how much more will the blood of Christ, who offered himself with a spotless mind unto God, cleanse your conscience from dead works for the fervice of a living God?

15. And, for this reason, Christ is a mediator of a new covenant; that, by means of death to redeem the transgressions that remained under the first covenant, the called might receive the promise of

16. the eternal inheritance. For, where a covenant is, there must be necessarily introduced the death of

17. that which establisheth the covenant: because a covenant is confirmed over dead things, and is of no force at all whilst that, which establisheth the

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covenant,

Ch. x

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Ch. ix. covenant, is alive. Whence even the first covenant v.18,19. was not solemnized without blood. For, after every commandment of the law had been spoken by Moses to all the people, he took the blood of the calves and goats, and the book itself, with water, and scarlet wool, and hyssop; and sprinkled all

20. the people, faying: This is the blood of that cove-

21. nant, which God hath appointed for you. And he fprinkled with the blood in the same manner the tabernacle too, and all the vessels of the public

22. fervice. Indeed almost all things are cleansed with blood, and without blood-shedding is no dif-

23. charge, under the law. It was enjoined, therefore, that the patterns of the heavenly things should be thus made pure; but the heavenly things them-

24. felves with better facrifices than these. For Christ is not gone into a fanctuary made with hands, a pattern only of the true, but into heaven itself, to present himself now before the face of God in our

25. behalf. Nor was he to offer himself often, as the high-priest goeth into the sanctuary yearly with

26. others' blood; (for then must he have died often fince the foundation of the world) but now, at the conclusion of the ages, hath he appeared once for

27. all to remove fin by the facrifice of himself. And, as it remaineth for men once to die, and after this a

28. judgement; fo Christ, having been once offered up to bear away the sins of all, will appear a second time, without any sin-offering, to them that are waiting for him, unto salvation.

Ch. x. For the law, having but a shadow of the good v. 1. things to come, and not the image of the things itself,

covenant ter every oken by od of the h water, nkled all hat cove-And he nner the ne public cleansed is no diftherefore, hould be gs them-For Christ hands, a itfelf, to od in our en, as the arly with lied often ow, at the once for elf. And, fter this a offered up

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Ch. x. felf, is by no means able with those facrifices, which are the same offerings, every year, to make those,

 who present themselves, perfect for ever. For then these offerings would have ceased; because the worshippers, after one purification, would

3. have no more conscience of sins: whereas these

4. offerings are a yearly acknowledgement of fins: for it is impossible that blood of bulls and goats

5. should take away sins. Wherefore, when he cometh into the world, he saith: Sacrifice and offering thou dost not choose; but a body hast thou prepared for

6. me: in burnt-offerings and services for fin thou hast no

7. pleasure. Then said I, Lo! I come (in the volume of the book it is written of me) to do thy will, O! God.

8. After saying first, Sacrifice and offering and burnt-offerings and services for sin thou dost not choose, nor hast pleasure in them; (which are offered according

9. to the law) he faith next, Lo! I come to do thy will, O! God: thus refuting one point, to establish

through the offering of the body of Jesus Christ once for all.

11. Besides, every priest continueth serving daily, and offering the same sacrifices often, which are

12. in no wife able to take away fins: but Christ, after offering for ever one facrifice for fins, fat down at

13. the right-hand of God; waiting henceforth 'till

14. his enemies be made his footstool: for one offering hath made the sanctified thereby perfect for

15. ever. Now the holy spirit also beareth testimony

is the covenant, which I will make with them after these days, saith the Lord; I will set my laws upon

their

- Ch. x. their heart, and on their minds will I write them: it
- v. 17. faith also, Their fins and their iniquities will I remem-
 - 18. ber no more. But, where this discharge is, there is no more any offering for sin.
 - 19. Having therefore, brethren! full liberty to go
 - a new and living way, which he hath confecrated
 - 21. for us, through the vail, that is, his flesh; and hav-
 - 22. ing a high-priest over the family of God; let us go up with a true heart, in assured considence, having
 - 23. hearts fprinkled from an evil conscience and the body washen with clear water. Let us hold fast the confession of our hope without wavering; (for
 - 24. he, who hath promifed, is faithful) and let us confider each other to excite in our felves love and
 - 25. good works: not abandoning our affociation in the gospel, as the manner of some is; but encouraging each other, and so much the more as ye see
 - 26. the day approaching. For, if we fin wilfully, after receiving the knowledge of the truth, there
 - 27. remaineth no more any facrifice for fin, but a fearful expectation of punishment, and a raging fire,
 - 28. that will devour the adversaries. Whoso breaketh a law of Moses, he dieth without mercy, upon
 - 29. the word of two or three witnesses: how much forer punishment, think ye, will he receive, who
 - treadeth under foot the fon of God, and regardeth as vile that blood of the covenant, by which he was made holy; and infulteth the spirit of grace?
 - 30. For we know who hath declared, Vengeance is
 - 31. mine; I will repay, faith the Lord: and again, The Lord will judge his people. It is a fearful thing to
 - 32. fall into the hands of a living God. But call to

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ging fire, fo breakrcy, upon ow much eive, who regardeth

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Ch. x. mind those days, when ye were first enlightened; in which ye endured a great struggle of sufferings;

33. as well by a public exposure both to reproaches and diffresses, as by sharing with those who were

34. fo afflicted. For indeed ye partook in the fufferings of my imprisonment; and received with joy the feizure of your goods, knowing that ye have a

35. better and a lasting substance. Do not, therefore, let go your confident expectation; which will re-

36. ceive a great reward. But ye must have patience in performing the will of God, before ye gain the

37. promife. For, yet a very little while indeed, he, who is coming, will come, and without delay;

38. and, whoso trusteth for deliverance to faith, he will preserve his life: but, if he withdraw himself,

39. my foul! have thou no pleasure in him. But we are not they, who withdraw unto destruction, but who faithfully persevere, to the deliverance of our lives.

Ch. xi. Now faith is a foundation of things hoped for, v. 1, 2. a conviction of things not feen: and for this our

3. fathers were well spoken of. By faith we underfland, that the ages were fo ordered by divine power, that the present state of things arose not

4. from what did then appear. By faith Abel offered unto God a better facrifice than Cain; through which he was declared to be righteous by a testimony of God to his offerings: and through this,

5. though dead, he yet proclaimeth himself. By faith Enoch was translated, so that he saw not death; and was no more found, because God translated him: for before this translation he was declared

- ch. xi. declared to have pleased God. Now without v. 6. faith it is impossible to please him; for he, who
 - cometh unto God, must first believe that he is; and that he is a rewarder of such as diligently
 - 7. feek him. By faith Noah, upon warning from heaven about things not feen as yet, with pious reverence prepared an ark; and, by this, condemned the world, and obtained the deliverance ac-
 - 8. cording to his faith. By faith Abraham obeyed the call to depart for that place, which he was afterwards to posses: and departed; not aware
 - 9. whither he was going. By faith he fojourned in the promised land, like a stranger there; dwelling in tents with Isaac and Jacob, the fellow-heirs of
 - to. the same promise; and waiting for that city, which hath foundations, whose contriver and builder is
 - tr. God. By faith Sarah also received power to conceive, and bare a child beyond her proper age; for she relied on him, who had made the promise.
 - 12. Wherefore also, there sprang from one, and him too become dead, like the stars of heaven for multitude, and as sand by the sea-shore, which cannot be numbered.
 - 13. These all died, believing that they should not receive the promises; but seeing them only at a distance, and persuaded of them, and saluting them; and confessing themselves to be strangers
 - 14. and pilgrims in the land. Now they, who fpeak thus, shew plainly that they are seeking their na-
 - 15. tive country. But, if they meant that which they had left, they would have found an opportunity
 - 16. of returning thither: but, on the contrary, they are in quest of a better country; that is, a heavenly: wherefore,

Ch. xi. wherefore, God is not ashamed to call himself their God; for he had prepared for them a city.

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17. By faith Abraham, when tried, offered up Isaac; and, though persuaded of the promises, was offer-

18. ing in facrifice that only fon, of whom it had been

19. declared, Thy posterity will be derived from Isaac: reasoning with himself, that God was able even to raise him from the dead: and indeed from a

20. like condition he at first received him. By faith Isaac blest Jacob and Esau concerning things to

21. come. By faith Jacob, when a-dying, bleft each of the fons of Joseph; and bowed down upon the

22. top of his staff. By faith Joseph, at the end of life, made mention of the departure of the children of Israel, and gave directions concerning his

23. bones. By faith Moses, as soon as he was born, was hid three months by his parents, (for they saw, that he was a promising child) in defiance of the order of

24. the king. By faith Moses, after he was grown up, refused to call himself a son of Pharaoh's daugh-

25. ter; as he chose to suffer hardships with the people of God, before the enjoyments of fin for a sea-

26. fon: esteeming the reproach of the Messiah greater riches than the treasures of Egypt; for he was

Egypt, in defiance of the anger of the king; and fupported himself, as if he had seen his invisible

28. deliverer. By faith he observed the passover, and the sprinkling of the blood; that the destroyer of

29. the first-born might not touch them. By faith they past through the red sea, as on dry land; which the Egyptians attempted, and were swal-

30. lowed up. By faith the walls of Jericho fell Vol. II. T down,

- Ch. xi. down, after a procession round them of seven days.
- v. 31. By faith Rahab the hostess escaped death amongst those, who would not be persuaded; having en-
 - 32. tertained the fpies in peace. And why should I mention any more examples? for time would fail me to relate of Gideon, and Barak, and Sampson, and Jephtha, and David, and Samuel, and the pro-
 - 33. phets; who through faith ftruggled with fuccess against kingdoms, wrought deliverance, obtained
 - 34. promises, stopt mouths of lions, quencht the rage of fire, escaped the sharpness of the sword, became strong from weakness, were mighty in bat-
 - 35. tle, put to flight the armies of their enemies, received for women their dead children brought to life again: and some were killed with clubs, not accepting the proferred deliverance, that they
 - 36. might obtain a better restoration unto life: some, moreover, experienced mockery, and scourges,
 - 37. bonds also and imprisonments: they were stoned, they were fawn asunder, they were thrust through with stakes, they were slaughtered by the sword: they went about, clothed with sheep-skins and with goat-skins, in want, in straights, in distresses;
 - 38. wanderers in wildernesses, and mountains, and dens, and holes of the earth; when the whole world was not worthy of them.
 - 39. Now all these, thus celebrated for their trust in
 - 40. God, received not themselves the promises; God having long ago intended this advantage for us, that these promises might not be performed before cur days.

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Ch. xii. Therefore, let us also, who have so great a cloud v. 1. of witnesses surrounding us, lay aside every weight, and the sin, which easily entangleth us, and run with perseverance the race that is laid out for us;

2. looking forwards upon Jesus, the guide and complete pattern of this faith; who for the joy, that was presented to him, endured a cross, disregarding the ignominy thereof: and is sitting at the right-

3. hand of the throne of God. Now confider with yourselves what a great opposition of sinners he

4. endured, lest ye faint with weariness of soul. Ye have not yet in your struggles resisted sin unto

5. blood; and have ye forgotten that encouraging voice, which talketh with you as with sons, My son, think not lightly of the chastisement of the

6. Lord; nor faint under his reproof: for whom the Lord loveth, he chastiseth; and scourgeth every son, whom he

7. receiveth? Bear your chastisement with patience: God is dealing with you as with sons: for what

B. fon is there, whom his father chasteneth not? So then, if ye be without chastisement, of which all fons have partaken, then are ye a spurious race,

9. and not lawful fons. Besides, have our natural fathers chastised us, and we paid them reverence; and shall we not much more submit ourselves to

deed, with a view to a short life, and after their own humour, used to chastise us: but he, for our good; that we might be partakers of his holi-

peareth to be a fubject of joy, but of forrow: nevertheless it yieldeth afterwards peaceful fruits of

T 2 righteousness

Ch. xii. righteoufness to them, who have been exercised

- v. 12. thereby. Therefore, lift up the hands that hang down, and the feeble knees; and make straight
 - 13. paths for your feet, that the lame may not be turned
 - 14. out of the way, but rather be healed. Follow after peace with all men, and that holiness, without
 - 15. which no one will see the Lord: keeping watch, lest any one fall short of the favour of God; lest any root of bitterness, as gall, spring up, and
 - 16. thereby many be defiled: lest there be any fornicator, or profane person, like Esau; who for one
 - 17. meal gave up his birth-right. For ye know that he wisht afterwards indeed to obtain the blessing, but was rejected: for, though he fought it earnessly with tears, he found no way of changing the purpose of his father.
 - 18. For ye are not come to a mountain covered all over with burning fire, and to blackness, and
 - 19. darkness, and tempest, and a founding trumpet, and a noise of words, which the hearers entreated
 - 20. might not be addressed unto them: (for they could not endure that strict command, If even a beast
 - 21. touch the mountain, it shall be stoned: and, so fright-
 - 22. ful was the appearance, Moses said: I exceedingly fear and tremble) but ye are come to mount Sion, and a city of a living God, to a heavenly Jerusalem, and a general assembly of innumerable an-
 - 23. gels, and to a church of first-born fons enrolled in heaven, and to God the judge of all, and to spirits
 - 24. of just men made perfect, and to Jesus a mediator of a new covenant, and to a sprinkling of blood, which speaketh better things than that of Abel.

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Abel. Take Ch. xii. Take care that ye reject not him, who now speakv. 25. eth to you: for, if they escaped not, who rejected

the earthly messenger, much less shall we escape,

26. who reject the heavenly messenger of God: whose voice then shook the earth, but he hath now declared, Once more am I going to shake not the earth

27. only, but the heaven also. Now these words, once more, signify the removal of those things, which are shaken, as worn to decay, that the things not

28. shaken may continue. Wherefore, let us, who have received an unshaken kingdom, have thankfulness, and pay religious service unto God there-

29. in acceptably, with reverence and pious fear: for even our God is a confuming fire.

Ch. xiii. Let brotherly love continue. Forget not hofv. 1, 2. pitality: for thereby fome have entertained angels

3. unawares. Remember the prisoners, as bound with them; and the distressed, as being yourselves

4. also in a body. Let marriage be honourable among you all, and the marriage bed be undefiled: for whoremongers and adulterers God will punish.

5. Let your manners be without covetousness, and be ye content with your condition; for God hath said,

6. I will never leave thee, nor utterly for fake thee: fo that we may boldly fay, The Lord is my helper, and

7. I will not fear what man can do unto me. Remember your guides, who spake unto you the word of God: whose faith imitate, considering the issue of

8. their course of life. Jesus Christ is the same yes-

9. terday, and to-day, and for ever: be not, therefore, carried aside with a variety of strange doctrines; for

T 3

- Ch. xiii. it is better that the heart should be established in the favour of the gospel, than in Jewish meats, by which the followers thereof have not been profited.
 - we, my brethren! have an altar, of which they have no right to eat, who pay religious fervice in
 - for fin, whose blood is brought into the factuary by the high-priest, are burned on the outside of the
 - 12. camp: and therefore Jesus, in fanctifying the people by his own blood, suffered on the outside of
 - 13. the city. Let us then go forth unto him on the outside of the camp, carrying his reproachful
 - 14. cross: for we have not here a continuing city, but
 - 15. are looking for one hereafter. Through him, therefore, let us offer up continually to God a facrifice of praise; that is, the fruit of lips, which confess his name.
 - 16. Moreover, forget not kind offices and a communication of your fubstance: for with fuch facrifices
 - 17. God is well pleased. Obey your guides, and yield to them; (for they are watching for your souls, as having an account to give) that they may preside over you with joy, and not uneasiness; since
 - 18. this were unprofitable for you. Pray for us: for we trust that we have a good conscience, wishing
 - 19. to conduct ourselves well in all things. And I entreat you to do this the more earnestly, that I may be restored to you the sooner,
 - 20. Now the God of peace, who brought up from the dead that shepherd of the sheep, become great by the blood of an everlasting covenant, even our
 - 21. Lord Jesus Christ; make you complete in every good

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- Ch. xiii. good work, to perform his will! doing with you what is pleafing in his own fight, through Jefus Christ: to whom be the glory for ever and ever!

 Amen.
 - Now I entreat you, brethren! fuffer this word of exhortation: for indeed I have given you but
 - 23. few commands. Ye know that our brother Timothy is fet at liberty; with whom, if he come
 - 24. foon, I will fee you. Salute all your guides, and
 - 25. all the faints. They of Italy falute you. The favour of God be with you all! Amen.

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THE EPISTLE

OF

JAMES,

Ch. i. James, a fervant of God and of the Lord Jefus v. 1. Christ, unto the twelve tribes scattered abroad, wisheth health!

2. Account it all joy, my brethren! when ye fall

3. into various trials; knowing that fuch proof of 4. your fidelity at last produceth patience: and let

patience have a full effect, that ye may be perfect

5. and entire, deficient in nothing. Now, if any of you be wanting in wifdom, let him ask of God, who giveth liberally to all without upbraiding;

6, and it will be given him. But let him ask in confidence, without mistrust; for the mistrustful man is like a troubled sea, stirred by winds, and

7, 8. toffing itself about. Let not such a man, doubleminded, unsettled in all his ways, expect to re-

9. ceive any thing from the Lord. Now let the

10. lowly brother glory in his exaltation: but the rich in his lowliness, because as the freshness of a flower

forching heat, and withereth the blade, and the flower falleth off, and the beauty of it's appearance

- Ch. i. ance is gone: fo also will the rich man fade in his
- v. 12. course. Happy the man, that endureth trial! for, when he hath been proved, he will receive the crown of life, which the Lord hath promised to
 - 13. them that love him. Let no one, when he is tried, fay, I am tried by God; for God is unac-
 - 14. quainted with evil, and himself trieth no one: but each is tried by his own lust, and is drawn out by
 - 15. the bait thereof. Lust afterwards conceiveth and beareth sin; but sin, when her full time is come, bringeth forth death.
 - 6. Do not deceive yourfelves, my beloved brethren!
 - 17. Every good gift, and every perfect kindness, cometh down from above, from the father of lights, with whom is no change, nor variable shadow.
 - 18. By his will he brought us forth unto a true doctrine; that we might be a first-fruits of his creatures.
 - 19. So then, my beloved brethren! let every man
 - 20. be fwift to hear, flow to fpeak, flow to anger: for man's anger accomplisheth not the righteous de-
 - 21. figns of God. Wherefore, lay fide all the fuper-fluities of unholiness and malice, and receive with meekness that doctrine implanted in you, which is
 - 22. able to fave your fouls. But be ye performers of the law, and not hearers only, deceiving yourselves.
 - 23. For, if any one be a hearer of the word of the law, and not a performer; he is like a man looking at
 - 24. his natural face in a glass: for he hath no fooner looked at himself, and gone away, than he forget-
 - 25. teth what fort of a man he was. But, who fo looketh with attention into the perfect law of liberty, and keepeth to it; he, being no forgetful hearer

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perty, nearer but Ch. i. but an active performer of the law, will be happy v. 26. in his performance of it. If any one think himfelf to be religious, and bridle not his tongue, but deceive his own heart; this man's religion is vain.

27. Pure and undefiled religion, in the fight of our God and father, is this: To take care of the fatherless and widows in their distress, and to keep one's-felf unspotted from the world.

My brethren! hold not your glorious belief in v. 1. our Lord Jesus Chrsst, with a respect of persons.

2. For, if a man come into your affembly with a golden ring and a purple robe, and a poor man

3. also come in with dirty apparel; and ye look with favour on the wearer of the purple robe, and fay unto him, Sit thou here in an honourable place! but fay to the poor man, Stand thou there!

4. or, Sit here under my footstool! do ye not then make diffinctions among yourfelves, and form your

5. judgements from evil reasonings? Hearken, my beloved brethren! Hath not God chosen for himfelf the poor of this world, but rich in faith, to be heirs of that kingdom, which he hath promifed to

6. them who love him? Whereas ye regard the poor man with difdain. Do not the rich domineer over you, and drag you into courts of justice?

7. Do not they speak evil of that honourable name,

8. by which ye are called? If indeed ye perform the royal law according to this scripture, Thou shalt

9. love thy neighbour as thyself, ye do well: but, if ye have respect of persons, ye do wrong, and are

10. convicted of transgression by this law. For, whofoever shall keep the whole law, and fail in one

command-

- Ch. ii. commandment, he is guilty of breaking every command-
- v. 11. ment. For the same law which faith, Thou shalt not commit adultery, faith also, Thou shalt do no murder: now, though thou committest no adultery, if thou commit murder, thou becomest a transgressor of
 - 12. the law. So fpeak and fo do, as men that will be
 - 13. judged by a law of liberty: for the fentence thereof will shew no mercy to the unmerciful; but
 mercy will triumph over punishment.
 - What is the advantage, my brethren! if any one fay that he hath belief, and have not works? Is
 - or a fifter, be naked, and in want of their daily food; should any one of you say unto them, De-
 - 16. part in peace! May ye be warm with cloaths and filled with food! but give them no necessaries of
 - 17. life; what good is done them? In the fame manner, this belief also by itself, without works, is
 - 18. dead. Moreover, a man may fay unto thee: Thou hast belief, but I have works: thou canst not shew me thy belief without thy works, but I can shew
 - 19. thee my belief also by my works. Thou believest that there is but one God: thou doest well; but even the dæmons believe and tremble.
 - 20. But dost thou wish to be convinced, O! foolish
 - 21. man! that belief is dead without works? Was not Abraham our father proved righteous by works, when he brought up Isaac his son to the altar?
 - 22. Thou perceivest, that his belief acted together
 - 23. with his works: and that belief is made complete by works: and this fcripture was fulfilled, which faith, And Abraham believed God, and it was counted

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Ch. ii. to him for righteousness: and he was called a friend v. 24. of God. Observe then, that a man is thought righteous from works, and not from belief alone.

25. Now, in like manner, did not Rahab the hostess also gain her deliverance from works? for she entertained the spies, and let them go out by an-

26. other way. As, therefore, the body without breath is dead, so is this belief without works dead also.

Ch. iii. Be not many of you teachers, my brethren! v. 1. knowing that we shall receive a greater punish-

2. ment. For in many things all of us are faulty. If any one faulter not in speech, he is a complete

3. man, able to bridle even the whole body. Behold! we put bridles in the horses' mouths, that they may obey us, and we manage their whole body.

4. Behold! the veffel also, though so great, and driven by hard winds, is guided by a very small helm,

5. whitherfoever the will of the pilot choofeth. And fo the tongue is a little member, but loud and boaffful. Behold! how large a heap a little spark

6. can fet on fire! And the tongue is a spark, the varnisher of injustice. The tongue is that member, which staineth the whole body, and setteth on fire the wheel of life, and is set on fire by hell.

7. For every kind of wild beafts and birds, of creatures that go on land or live in water, are manag-

8. ed and made tame by man: but no man can tame the tongue, that ungovernable mischief! full of

9. deadly poison. Therewith bless we God, even the father; and therewith curse we men, made after

10. God's likeness. Do bleffing and cursing come out

- Ch. iii. of the same mouth? These things, my brethren!
- v. 11. ought not so to be. Doth the spring bubble out
 - tree, my brethren! bear olives; or a vine, figs? No more than a falt spring can supply fresh water.
 - 13. Who is a man of wisdom and knowledge among you? let him shew by his honourable course of
 - 14. life the effects of his wisdom with meekness. But, if ye have bitter rivalry and strife in the heart,
 - 15. must ye boast and lye against the truth? This is not that wisdom which cometh down from above;
 - 16. but earthly, fenfual, and from dæmons: for, where rivalry and strife are, there is disagreement, and
 - 17. every worthless action. But the wisdom from above is indeed first pure, then peaceable, gentle, tractable, full of mercy and good fruits, without
 - 18. partiality and without hypocrify. And the peaceable fruits of righteousness are sown for the practisers of peace.

Ch. iv. Whence come wars and fightings among you?

- v. 1. Come they not hence, from the pleasures that wage
 - 2. war in your members? Ye desire, but possess not: ye commit murder in your rivalships, but are not able to gain your purpose: ye have fightings
 - 3. and wars, but obtain nothing thereby: ye ask, but receive not, because ye ask with wicked views, to
 - 4. be lavish in your pleasures. Ye ungodly men! know ye not that the friendship of the world is the enmity of God? Whosoever, therefore, wishesh to be a friend of the world, he becometh an enemy
 - 5. of God. Do ye think that the scripture speaketh to us in vain? Hath that spirit, which dwelleth in

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Ch. iv. us, the defires of envy? It rather produceth great-

v. 6. er favour from the Lord; as the scripture faith, God setteth himself against the haughty, but sheweth favour

7. to the humble. Submit yourfelves, therefore, unto God; withstand the devil, and he will flee from

8. you: draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners! and purify

9. your hearts, ye double-minded! Make yourselves wretched, and mourn, and weep: let your laughter be turned into mourning, and your joy to sad-

to. nefs. Humble yourselves before the Lord, and

my brethren! He, who speak not against each other, my brethren! He, who speaketh against his brother and judgeth his brother, speaketh against the law and judgeth the law: but, if thou judge the law, thou art not a performer of the law, but a judge

12. thereof. There is one lawgiver and judge, who is able to fave and to destroy: who art thou that

judgest thy neighbour?

13. Come now, ye who fay, To-day, or to-morrow, will we go into this very city, and ftay there one

14. year, and trade, and get money; (when ye know not what will be to-morrow: for what is your life? it is a vapour, which sheweth itself for a little time, and then vanisheth away) instead of say-

15. ing, If the Lord be willing, and we live, then

16. will we do this, or that. But now ye boaft in your prefumption: all fuch boafting is wicked.

17. So then, to know what is right, and to perform it not, is fin.

Ch. v. Come now, ye rich! weep and lament for your v. 1, 2. miseries, which are approaching. Your rich stores

- Ch. v. stores are corrupted, and your garments are moth
 - v. 3. eaten; your gold and filver is rusted, and the rust of them will be a witness against you, and will eat your sless: ye have laid up treasures, to be as
 - 4. fire unto you, in the last days. Behold! the hire, which ye have withholden from the labourers, who reapt your grounds, crieth out; and the cries of the reapers have come into the ears of the Lord
 - 5. of hosts. Ye have lived in luxury and licentiousness in the land: ye have regaled your hearts, as
 - 6. in a day of facrifice. Ye have condemned, ye have murdered, the just man; and he opposed you not.
 - 7. Be patient therefore, brethren! until the coming of the Lord. Behold! the husbandman waiteth patiently for the precious fruit of the ground, 'till
 - 8. he receive the early and latter fruit. Be ye also patient; establish your hearts: for the coming of
 - 9. the Lord is nigh. Murmur not against each other, brethren! lest ye be condemned: behold! a judge
 - 10. is standing before the door. Take, my brethren! for a pattern of hardship and patience, the prophets,
 - we call them happy, who fuffer patiently. Ye have heard of the patience of Job, and have feen the iffue of the Lord's dealing; that the Lord is tenderly affectionate and full of pity.
 - 12. But above all things, my brethren! fwear not either by the heaven, or the earth, or any other oath; but let your yea be yea, and your nay be
 - 13. nay; left ye fall into deceitfulness. Is any one among you in trouble? let him pray. Is he chear-
 - 14. ful? let him fing pfalms. Is any one fick among you?

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Ch. v. you? let him call the elders of the church unto him, to pray over him, and to anoint him with

15. oil in the name of the Lord: for the prayer of faith can recover the fick, and the Lord will make him well; and, if he have committed fins, that will

16. be forgiven him. Confess your sins to each other, and pray for each other, that ye may be healed. The effect of the prayer of a righteous man is very

17. powerful. Elias was a man of like passions with us; and he offered a prayer that it might not rain; and it did not rain upon the land for three years

18. and fix months. And he prayed on the other hand; and the heaven gave rain, and the earth made her fruit to fpring.

19. Brethren! if one of you have wandered from 20. the truth, and another bring him back; know ye, whosoever bringeth back a finner that hath wandered from his way, he will fave his own soul from death, and cover a multitude of sins.

Cit. v. your ist him call the ciders of the church unto him, to gray over him, and to, anount him with family the frame of the Lord; for the prayer of family can revover the fick, and the Lord will onake item well; and, if and the lord the Lord will onake item well; and, if and, if optics your mes to each other, and pray for each other. The effect of the prayer of a night coust own is very item effect of the prayer of a night coust own is very a 7, powerfal. Plass was a near of the passions with us; and he offered a prayer that it might not rains and it did not rain upon the land for three years that it months. And he prayed on the other hand, and the months. And he prayed on the other hand, and the heaven gave rain, and the earth

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v and sever bringedh back; anner aliat hath wancored from his way, he will lave his own foul
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- Ch. i. Peter, an apostle of Jesus Christ, to the sojournv. 1. ers scattered abroad in Pontus, Galatia, Cappa-2. docia, Asia, and Bithynia; chosen, agreeably to a
 - 2. docia, Asia, and Bithynia; chosen, agreeably to a determination aforetime of God the father, by a fanctification of spirit, unto obedience, and a sprinkling of the blood of Jesus Christ: favour and peace be multiplied unto you!
 - 3. Bleffed be the God and father of our Lord Jesus Christ! who hath begotten us again in his great mercy to a hope of life, by the resurrection of Jesus Christ from the dead, unto an inheritance
 - 4. unperishable and undefiled and unfading, referved
 - 5. in heaven for us, who are fecurely kept by the power of God, through faith, for a deliverance
 - 6. ready to be displayed in the last time: wherein ye greatly rejoice, though distressed now, if need be,
 - 7. for a little time, by various trials; that this proof of your faith, which is much more precious than

- Ch. i. of gold that perisheth, though tried in a fire, may be found praise-worthy and honourable and glo-
 - 8. rious, at the manifestation of Jesus Christ: whom, though ye knew him not, ye love: on whom, though ye see him not now, ye believe with trans-
 - 9. ports of joy unspeakable and glorious: receiving the issue of your trust in him, the salvation of your
 - 10. fouls. Concerning which falvation the prophets, who foretold this kindness frewn unto us, fearcht
 - kind of feafon the fpirit of Christ, which declared of old by them the sufferings in Christ and the en-
 - revealed, that not for themselves, but for us, they were ministering those things, which have been now declared unto you by those, who preacht the gospel to you with a holy spirit sent from heaven: things, which even angels are desirous to examine.
 - up, and with sobriety, hope entirely in that kindness which is coming to you in a manifestation of
 - 14. Jesus Christ. Like obedient children, conform not
 - 15. to the former lusts of your ignorance; but, as he, who called you, is holy, be ye also holy in the whole
 - 16. conduct of your lives: for it is written, Be ye holy;
 - 17. for I am holy. And, fince ye call him your father, who will judge every man, without respect of perfons, according to his work, pass the time of your
 - 18. pilgrimage in reverence; knowing that ye were not bought off from your unprofitable course of life, delivered down from your fathers, by perish-
 - 19. able things, filver or gold; but by the precious blood of Christ, as of a lamb without blemish and
 - 20. without fpot: determined indeed of old, before the foundation

Ch. i. foundation of the world, but shewing himself in

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- v. 21. these latter times for the sake of you, that through him rely on God, who raised him from the dead, and gave him glory; so that your trust and hope
 - 22. are upon God. And, as ye have purified your fouls, by obeying the truth, unto an unfeigned brotherly affection out of a pure heart; love each
 - 23. other fervently: having been born again, not by a perishable birth, but by an unperishable, through a divine doctrine, that liveth and endureth for ever.
 - 24. For all flesh is as a green stalk, and all the glory of man as a flower thereof: the stalk is withered,
 - 25. and the flower is fallen off; but the declaration of the Lord endureth for ever: and the gospel, which hath been preached to you, is that declaration.
- Ch. ii. Laying aside, therefore, all malice and all guile v. 1, 2. and hypocrify and envy and slander, desire, like new-born babes, the pure milk of reason, that ye
 - 3. may thrive thereby unto falvation; fince ye have
 - 4. tasted the kindness of the Lord. Come unto him, the living stone; disallowed indeed by man, but
 - 5. with God a choice and honourable flone; and build yourselves up, as living stones, into a spiritual house for a holy priesthood, to offer up spiritual sacrifices, acceptable unto God, through Jesus
 - 6. Christ; according to this portion of the scripture: Behold! I place in Sion a chief-corner stone, choice, honourable; and he, who trusteth on it, will not be disap-
 - 7. pointed. To you, therefore, who trust thereon, this stone is honourable; but to those, who are not perfuaded, it is a stone to strike upon and stumble
 - 8. against; at which they stumble, who believe not

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- Ch. ii. the word: and unto this indeed they were appoint.
 - v. 9. ed. But ye are a chosen race of kings and priests, a holy nation, a people gained from the world, that ye may proclaim the virtues of him, who called
 - you out of darkness into his wonderful light; you, who were once no people, but are now a people of God: who had not obtained mercy, but have now obtained mercy.
 - grims, to keep yourselves from those sleshly lusts
 - 12. that wage war against the soul; having your course of life blameless among the Gentiles; that, wherein they speak against you as evil-doers, they may glorify God for the good works, which they
 - 13. have feen, in a day of enquiry. Submit yourselves, therefore, to every appointment of man for the
 - 14. Lord's fake; to the king, as supreme; to governours, as commissioned by the king for the punishment of evil-doers, and the praise of them that do well.
 - 5. For thus is the will of God, that by well-doing ye
 - 16. curb the ignorance of foolish men: as free, but not
 - 17. using this freedom for a cloak of mischief; but, as fervants of God, be respectful unto all men: love the brethren, fear God, honour the king.
 - 18. Ye fervants! fubmit yourselves with all reverence to your masters; not only to the kind and
 - 19. gentle, but also to the froward and peevish. For this is deserving of reward, if any one, under a consciousness of God, endure uneasiness, when he
 - 20. fuffereth wrongfully. For what credit is there in enduring chastisement for faults? but, if ye endure it, when ye suffer whilst ye do your duty, this

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- v. 21. called; inafmuch as Christ even suffered for us, leaving prints of his foot behind him, that we
 - 22. might follow in his steps. For he committed no fin, neither was guile found in his mouth: when
 - 23. he was reviled, he reviled not again; when he fuffered, he did not threaten; but refigned himself
 - 24. to the righteous judge, and carried up our fins himself in his own body to the cross; that we might die to sin, and live by his righteousness: by
 - 25. whose bruise ye were healed. For ye were as sheep going astray, but have now turned back to the shepherd and guardian of your souls.
- Ch. iii. Likewise, ye wives! submit yourselves to your
 - v. 1. own husbands; for even some, that are not perfuaded by our doctrine, may be won over without
 - 2. doctrine by the behaviour of their wives, whilst they consider the chastity and respectfulness of
 - 3. your demeanour. Nor let your ornament be that outward ornament of plaited hair with braid-
 - 4. ed gold, or of coftly raiment; but the hidden man of the heart, with the unperishable ornament of a meek and gentle mind, which is in the fight of God
 - 5. of great price. For so indeed the holy women in former times, who trusted in God, used to adorn themselves; submitting to their own huf-
 - 6. bands, (as Sarah, whose children ye are, obeyed Abraham, calling him master) living virtuously, and alarmed by no terrors.
 - 7. Likewise, ye husbands! live with your wives under a conviction of the greater weakness of the female vessel; giving them honour also as fellow-

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heirs

- Ch. iii. heirs of the gracious gift of life, that your prayers be not hindered.
 - 8. Finally, be ye all of the fame mind; have a common feeling for each other, with brotherly love, with compassionate affections, with friendly
 - g. dispositions; not rendering evil for evil, or railing for railing, but, on the contrary, giving good words; knowing that ye were called to an inhe-
 - 10. ritance of these good words of God: Whoso wisheth life and desireth to see good days, let him refrain his tongue from mischief, and his lips from speaking guile:
 - 11. let him turn away from evil, and do good; let him feek
 - 12. peace and follow after it: for the eyes of the Lord are upon the righteous, and his ears towards their prayer; but the face of the Lord is against them that do evil.
 - 3. And who will be able to do you harm, if ye be
 - 14. zealous of goodness? Nay, happy will ye be in fuffering for righteousness: be not afraid at their
 - in your hearts, and be ready with a defence to every one that asketh an account of your hope:
 - 16. maintaining a good conscience with gentleness and respect; that, wherein they speak against you as evil-doers, your slanderers may be put to shame
 - 17. by your virtuous demeanour in Christ. For it is better that ye suffer, if this be the will of God, for
 - 18. doing well than for doing ill: because even Christ once suffered for sin, a righteous man for unrighteous men, that he might bring us unto God; being
 - 19. killed in body, but made alive by the fpirit; in which indeed he went and preacht to the minds
 - 20. of men in prison: who were also hard to be convinced in former times; as when the patience of God

Ch. ii

Ch. iv

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Ch. iii. God continued waiting in the days of Noah, whilft the ark was a-preparing; wherein fo few

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of od 21. as eight lives were faved on the water. The likeness of which, even baptism, now saveth us, (not a cleansing of the filth of the body, but an answer of a good conscience unto God) through the re-

22. furrection of Jesus Christ; who is at the righthand of God, having gone into heaven, and angels and authorities and powers having submitted to him.

Ch. iv. Christ, therefore, having died for us in the flesh,

v. 1. do ye accordingly furnish yourselves with this persuasion, that he, who hath died in the slesh,

2. hath ceased from fin; that ye may not continue to pass the remainder of life in the flesh after the

3. lusts of men, but after the will of God: since the time passed is sufficient for you to have performed the will of the Gentiles, when ye walkt in impurities, in lusts, in drunkennesses, in revellings, in feastings, and the extravagances of image-worship.

4. Wherein they think it strange, that ye run not with them the same dissolute course of unruliness;

5. and speak evil of you: but they will give an account to him, who is ready to judge the living and

6. the dead. For this indeed was the effect of the preaching of the gospel to the dead, that some will be punished as carnal men, but others lead a spiritual life unto God.

7. Now the end of all things is at hand: be fober,

8. therefore, and watchful in prayer. But, above all things, have an earnest love of each other; for

9. this love will cover a multitude of fins. Use hofpitality

- Ch. iv. pitality among yourselves without grudging. Let
 - v. 10. each employ the gift, which he hath received, for mutual benefit; as excellent flewards of the mani-
- 11. fold kindnesses of God. Doth any one instruct? let him instruct, as if speaking the oracles of God. Doth any one relieve distress? let him consider this, as an ability, which God hath furnished: that God in all things may be glorified, through Jesus Christ; to whom is the glory and the power for ever and ever. Amen.
- Beloved! be not surprised at this fiery trial, as
- 13. if a strange thing had befallen you; but rejoice in sharing these sufferings of Christ, that ye may rejoice also at the manifestation of his glory with
 - 14. exceeding joy. If ye fuffer reproach for the name of Christ, happy are ye; for the glorious
 - 15. and powerful spirit of God resteth on you. But let none of you fuffer as a murderer, or a thief, or
 - 16. an evil-doer, or a defigner upon others: but, if as a Christian, let him not be ashamed, but glorify
 - 17. God on this account. Because the time is come for punishment to begin with the family of God: but, if it begin with us, what will be the iffue with those who are not convinced by the gospel
 - 18. of God? And, if the righteous man will scarcely be fafe, how shall the ungodly and the sinner shew
 - 19. himself before the judge? So then let all sufferers according to the will of God commit their lives unto him in well-doing, as unto a faithful creator.
- To the elders, that are among you, I, who am Ch. v.
- also an elder, and a witness of the sufferings of Christ, and a sharer in that glory which is going

Ch. v

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Ch. v. to be displayed, give this charge: Tend, as shep-

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y. 2. herds, the flock of God, which is among you, not by constraint, but willingly; not for dishonourable

3. gains, but with a forward mind; not as domineering over the heritage, but as patterns for the flock:

4. fo, when the chief shepherd shall appear, ye will receive that crown of glory, which fadeth not away.

for In like manner, ye younger men! fubmit your-felves to the elders: and all of you fubmit to each other, clothing yourselves in humility; for God setteth himself against the proud, but sheweth fa-

6. your to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may

7. exalt you in due time: casting all your anxiety

8. upon him, for he careth for you. Be fober, be watchful: for your flanderous adverfary, like a roaring lion, is going about and feeking whom he

9. may devour. Him refift, by standing firm in the faith; knowing that the same sufferings are accomplished by your brethren in the world.

through these short sufferings to his everlasting glory in Christ Jesus; make you perfect, stablish,

11. strengthen, settle you! To him be the glory and the power for ever and ever! Amen.

pou, and declaring to you, that this is the true fa-

13. vour of God, on which ye stand. The church in Babylon, your fellow-chosen, faluteth you; and

14. Mark my fon. Salute each other with a kiss of love. Peace be with all you, that are in Christ Jesus! Amen.

Ch. i. V. I.

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SECOND EPISTLE

OF

PETER.

Ch. i. Simon Peter, a fervant and an apostle of Jesus

v. 1. Christ, unto them who share with us the fame honourable reliance on a pardon from our God and

2. faviour Jesus Christ: favour and peace be multiplied unto you, with an acknowledgement of God

- 3. and of our Lord Jesus Christ! For his divine power hath kindly given us all things that belong unto life and godliness, through the acknowledgement of him, who called us by a glorious kindness:
- 4. whereby these great and precious promises have been kindly given to us; that through them we may become partakers of a divine nature, after
- 5. escaping destruction from worldly lusts. And, with this very view, employing the utmost earnest-
- 6. nefs, furnish your belief with virtue, your virtue with knowledge, your knowledge with felf-command, your felf-command with patience, your pa-
- 7. tience with piety, your piety with brotherly affection, your brotherly affection with universal love.
- 8. For, if these things be in you and abound, they will

Ch. i. will make you thrive and bear fruit unto the act

v. 9. knowledgement of our Lord Jesus Christ. But, whoso is without these things, he is become blind by shutting his eyes and forgetting the purifica-

to. tion of his former fins. Wherefore, brethren! use the greater earnestness to make your call and election sure unto you by good works: for by do-

ye will be furnished abundantly with an entrance into the everlasting kingdom of our Lord and saviour Jesus Christ.

ways of these things, though ye know them, and

it right, as long as I am in this tabernacle, to stir

14. up your memory; knowing that I must soon lay aside this tabernacle of mine, even as our Lord

15. Jefus Christ fignified unto me. Now I will endeavour earnestly, that ye be enabled also on every occasion to recollect these things for yourselves

16. after my departure. For we did not follow cunningly devised tales, in making known to you the powerful appearance of our Lord Jesus Christ;

17. but had been eye-witnesses of his majesty. For he received honour and glory from God his father in this voice, which was uttered to him by that magnificent brightness: This is my beloved son; in

18. whom I am well pleased. And we heard this very voice uttered from heaven, when we were with

19. him in the holy mountain. And we find confirmed hereby the words of the prophets; to whom ye do well in attending, as to a lamp burning in a dark place, 'till the day shine through, and the morning-

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Ch. i. morning-star be risen in your hearts: considering v. 20. this especially, that no prophecy of scripture giv-

eth it's own interpretation; for prophecy was not uttered of old by any will of man, but the holy men of God spake by the influence of a holy spirit.

Ch. ii. Now there were also false prophets among the y. i. people, as there will be likewise false teachers among you, who will craftily bring in destructive opinions; and by denying the Lord, who bought them, will bring upon themselves speedy ruin.

12. ment from the Lord. But theke like dumb ani-

2. And many will wholly follow their impurities; through whom the way of the truth will be evil-

3. spoken of. And through greediness will they make a gain of you with feigned doctrines; but their punishment has been long ready to appear,

4. nor doth their destruction slumber. For, if God spared not angels that sinned; but, sinking them in the deep, delivered them over into custody for

5. punishment to chains of darkness: nor spared the old world, but preserved, with seven others, Noah, a preacher of deliverance; and brought a flood

6. on a world of ungodly men; and turned the cities of Sodom and Gomorrah into ashes, making them, by the punishment of this overthrow, an example

7. for ungodly men hereafter; and delivered righteous Lot, haraffed so grievously by the impure

8. manners of those lawless men; (for that man, of undefiled eyes and ears, whilst he dwelt among them, was daily tormenting his righteous foul with their

9. lawless deeds) furely the Lord is able to deliver the godly from their trial, and to keep the unrighteous

Ch. ii. righteous for chastisement against a day of punish-

Ch

V.

Ch.

- v. 10. ment; and especially those, that obey the flesh in unclean desires, and despise government; bold, self-willed, they are not afraid to speak evil of
 - 11. dignities: whereas angels, greater in might and power, bring not against them a railing judge-
 - 12. ment from the Lord. But these, like dumb animals, made by nature for seizure and destruction, railing in their ignorance, will be utterly destroy-
 - of iniquity, accounting revels by day a pleasure; fpots and blemishes, indulging themselves to excess in their feasings with you by their crastines;
 - 14. having eyes full of adulterous and unceasing fin; luring unstable fouls; having a heart exercised
 - 15. unto greediness; children of a curse: they have entirely left the right road, and have gone astray, wholly following the way of Balaam the fon of
 - 16. Bosor, who loved the wages of iniquity: but he received a reproof of his transgression; for a dumb animal, speaking with a man's voice, stopt the
 - 17. infatuation of the prophet. These are springs without water, clouds driven by a gust of wind;
 - 18. for whom the blackest darkness is reserved. For they speak great swelling words of varity, and entice, with slessly lusts and impurities, those, who had for a short time only escaped from them that
 - 19. live in error; promiting them freedom, whilst they are themselves slaves to corruption; for to that, by which he is mastered, every one is a slave.
 - 20. Now, if they are again entangled and overcome by those defilements of the world, which they had escaped by an acknowledgement of our Lord and saviour

Ch. ii. faviour Jesus Christ; their last condition is worse than

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l and viour v. 21. the first: since it were better for them not to have acknowledged the way of righteousness, than, after this acknowledgement, to turn aside from the holy
22. commandment delivered unto them. But this hath befallen them according to that true proverb: The dog went back to his own vomit; and, The sow,

that had washen herself, to wallow in mire.

Ch. iii. I am now writing, beloved! the second of my

v. 1. letters to you: in both which I endeavour to stir up your uncorrupted thoughts to remembrance; 2. that ye should call to mind the declarations formerly

fpoken by the holy prophets, and the commandment of our Lord and faviour, delivered by the a apostles: attending to this especially, that in the

end of these days scoffers will come, walking after

4. their own wills, and faying; Where is that promise of his coming? for, since the fathers fell asleep, all things continue just the same from the

5. beginning of the creation. For this they purposely overlook; that, in the days of their fathers, a heaven and an earth, formed out of water and by means of water, by the appointment of God, had

6. continued from old time; and yet this world, as it

7. then was, perisht by a flood of water. So the present heavens and earth are treasured up, by the same appointment, for fire, and reserved against a day of trial and condemnation of these ungodly

8. men. Now let not this one thing, beloved! escape your notice; that one day is with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not flow with his promife, as some Vol. II. X men

- Ch. iii. men account it flowness; but is patient for your fakes, being desirous that none should be lost, but
 - Lord will come, as a thief by night; when the heavens will pass away with a loud noise, and the elements will be destroyed by fire, and the earth and the works, that are therein, will be burned
 - 11. up. As all these things, therefore, are to be de-
 - 12. stroyed; what fort of persons ought ye to be? Ye ought, in a holy and pious course of life, to expect with eagerness the presence of this day of God; in which the heavens will be destroyed by fire, and
 - 13. the elements will melt away with heat; but we, according to his promife, look for new heavens and a new earth, wherein dwelleth righteousness.
 - 14. Wherefore, beloved! under this expectation, endeavour earneftly to be found by him, in peace,
 - 15. without fpot or blemish: and account this patience of our Lord to be falvation unto you; as our beloved brother Paul also, according to the wis-
 - 16. dom given him, wrote unto you: as indeed in all his letters, speaking in them upon this fubject; which hath some things hard to be understood; and these the unlearned and unstable wrest, as also the other scriptures, to their own destruction.
 - 17. Do ye then, beloved! who are thus forewarned, keep a guard upon yourselves, that ye be not led away together by the error of these lawless men,
 - 18. and fall aside from your own stedsastness: but thrive in the savour and knowledge of our Lord and saviour Jesus Christ. To him be the glory, both now and for ever! Amen.

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FIRST EPISTLE

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JOHN.

Ch. i. WHAT was at first, what we heard, what we v. 1. faw with our eyes, what we observed, and our hands handled, concerning the doctrine of life; 2. (for this life shewed itself, and we saw it, and bear testimony, and declare unto you this eternal life, which was with the father, and shewed itself 3. unto us) what we faw and heard, we declare unto you, that ye also may have fellowship with us; for we have fellowship with the father and with 4. his fon Jesus Christ. And these things we write 5. unto you, that your joy may be complete. And this is the declaration, which we heard from him, and declare unto you; that God is light, and in 6. him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we de-7. ceive ourselves, and perform not the truth: but, if we walk in the light, as he is in the light, God and we have fellowship with each other, and the blood of Jesus Christ his son cleanseth us from all sin. 8. If we fay that we have no fin, we are deceiving

X 2

ourselves,

- Ch. i. ourselves, and the truth is not in us: but, if we
 - v. 9. confess our fins, God, faithful and just to his promise, will forgive our fins, and cleanse us from all
 - ve make him mistaken; and his doctrine is not in us.
- Ch. ii. My dear children! I write these things unto v. 1. you, that ye may not sin: and, if any one should
 - fin, we have a righteous advocate with the father,
 even Jefus Christ; and he is a propitiation for our fins; and not for our's only, but also for the whole
 - 3. world. And by this we know, that we have a knowledge of God, if we keep his commandments.
 - 4. Whoso faith, I know him, and keepeth not his commandments, he is a lyar, and the truth is not
 - 5. in him; but, who o keepeth his word, in him is the love of God truly made complete: by this we
 - 6. know that we are in him. Whoso professeth to continue in him, he ought also to demean himself, even as God demeaned himself.
 - 7. Brethren! I am not writing a new commandment unto you, but an old commandment, which ye had from the first: this old commandment is
 - 8. the doctrine, which ye heard. On the other hand, I am writing to you a new commandment, which is truth in him, and is in you; that the darkness is passing away, and that the true light now shineth.
 - 9. Whoso professeth to be in this light, and hateth his brother, he is in the darkness even until now.
 - 10. Whofo loveth his brother, he continueth in this
 - 11. light; and no flumbling will be unto him. But, whoso hateth his brother, he is in darkness, and

walketh

- Ch. ii. walketh in darkness, and knoweth not whither he is going: for the darkness hath blinded his eyes.
 - 12. I write unto you, dear children! because your
 - write unto you, fathers! because ye have known him from the first. I write unto you, young men! because ye have overcome the wicked one. I write unto you, children! because ye have known
 - the father. I have written unto you, fathers! because ye knew him from the first. I have written unto you, young men! because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
 - 15. Love not the world, nor the things in the world.

 If any one love the world, the love of the father is
 - the desire of the flesh, and the desire of the eyes, and the pomp of life, is not of the father, but of
 - 17. the world. Now the world is passing away, and the desire thereof; but the performer of the will of God will remain for ever.
 - as ye heard that antichrift is coming, even now there are many antichrifts; whence we know that
 - were not of us: for, had they been of us, they would have continued with us: but this was done, that they might shew themselves not to be all of
 - 20. us: but ye are anointed by the holy one, and
 - 21. know every man. I have not written unto you, because ye know not the truth, but because ye do
 - 22. know it, and that no lyar is of the truth. Who is the lyar, but he that denieth Jesus to be the Christ?

1

Ch. ii. This is that antichrist, who denieth the father and

v. 23. the fon. Whosoever denieth the fon, neither hath he the father: and whosoever acknowledgeth the

24. fon, he hath the father alfo. Let that, therefore, which ye heard at first, remain in you. If what ye heard at first, remain in you; then will ye remain

25. in the fon and in the father. Now this is the promife, which he gave us, even the life everlafting.

26. These things have I written to you with a view

27. to them who are leading you aftray. But that anointing, which ye received from him, remaineth in you; and ye have no need of an inftructor. As then this fame anointing teacheth you concerning all men, and is true and not a lye; fo, as it taught

28. you, remain therein. Even now, dear children! remain therein: that, when he shall appear, we may have considence, and find no disappointment

29. in him at his coming. If ye be convinced that he is righteous, be affured that every practifer of

Ch. iii. righteousness is born of him. Behold! what great

v. 1. love the father hath shewn us in our being called children of God! Therefore the world knoweth not us, because it hath not known him.

2. Beloved! now are we children of God, but it hath not yet been declared what we shall be: we know, however, that, when he shall appear, we shall be like him; and that we shall see him as he

3. is. And every one, that hath this hope in him,

4. purifieth himfelf even as he is pure. Every one, who committeth fin, breaketh thereby the law:

5. for fin is the breach of the law. Now ye know that God appeared, to take away fins; fo that there

Ch. iii. is no fin in him. Whofo continueth in him, he

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- 6. finneth not: but no finner hath feen him, or
- 7. known him. Dear children! let no one lead you aftray: whoso practiseth righteousness, that man is
- 8. righteous, even as he is righteous. Whoso committeth sin, he is of the devil; for the devil sinneth from the first: and for this end did the son of God appear, that he might destroy the works of the
- 9. devil. No fon of God committeth fin; for he keepeth to his parentage, and cannot fin, because
- 10. he is a fon of God. Hereby are discovered the children of God and the children of the devil: whoso doth not practise righteousness, he is not of
- 11. God; nor he, who loveth not his brother. For this is the charge, which ye heard from the first,
- 12. That ye love one another. Not as Cain was of the evil one, and flew his own brother. And why did he flay him? because his own deeds were wicked, and his brother's righteous.
- 13. Wonder not, my brethren! if the world hate
- 14. you. We know that we have passed over from death unto life, because we love the brethren: he,
- 15. who loveth not his brother, is still in death. Whofo hateth his brother, he is a man-slayer: and ye know that no man-slayer hath an everlasting life
- 16. abiding in him. Hereby we understand what love is, fince he laid down his life for us: and we
- 17. ought to lay down our lives for the brethren. But, whosoever hath the good things of this world, and feeth his brother in want, but shutteth up his affections from him; how can the love of God re-
- 18. remain in him? My dear children! love not in word and tongue only, but in deed and in truth:

Ch. iii. for by this we know that we are of the truth, and v. 19, 20. shall affure our hearts before him. For, if our heart condemn us, God is greater than our heart,

21. and knoweth every man. Beloved! if our heart condemn us not, we have confidence towards

22. God: and, whatfoever we shall ask, we receive it from him, because we keep his commandments,

23. and do what is pleasing in his fight. And this is his commandment; that we believe in the name of his fon Jesus Christ, and love each other, as he

24. commanded us. And, whoso keepeth his commandments, he abideth in God, and God in him: and by this we know that he abideth in us, even by the spirit, which he hath given us.

Ch. iv. Beloved! believe not every spirit, but try the

v. 1. fpirits whether they be of God: for many false

2. teachers are gone out into the world. By this we know the spirit of God: every spirit, which alloweth that Jesus Christ came in the slesh, is of God:

3. but every spirit, which alloweth not that Jesus Christ came in the slesh, is not of God: and this is that spirit of antichrist, of whose coming ye have

4. heard: and indeed he is already in the world. Ye are of God, dear children! and have overcome them: for he, who is in you, is greater than he,

5. zeho is in the world. They are of the world; therefore they speak suitably to the world, and the

6. world lifteneth to them. We are of God: whoso knoweth God, he lifteneth to us: whoso is not of God, he lifteneth not to us: hereby we know the spirit of truth from the spirit of error.

7. Beloved! let us love one another; for love is

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Ch. iv. of God, and every one, who hath this love, is born v. 8, 9. of God and knoweth God: for God is love. Hereby was shewn the love of God towards us, in that God sent his only son into the world, that we

of God; that, though we loved not God, he loved us, and fent his fon to be a propitiation for our

11. fins. Beloved! if God fo loved us, we ought alfo

God at any time, yet, if we love each other, God dwelleth in us; and his love is complete in us.

13. By this we know that we dwell in him and he in us, because he hath imparted his spirit to us.

14. And we have feen and testify, that the father fent

15. the fon to be a faviour of the world. Whosoever shall confess that Jesus is the son of God, God

16. dwelleth in him, and he in God. And we have known and believed the love, which God hath towards us. God is love; and, whoso continueth in love, he continueth in God, and God in him.

17. Herein is the love of God completed with us, fo that we may have confidence in the day of judgement: for, as he was, fo are we in this world.

18. There is no fear in this love; but perfect love casteth out fear: for fear hath punishment; and

19. he, who feareth, is not complete in love. Let us

20. love him, for he first loved us. If any one say, I love God, though he hate his brother, he is a lyar: for how can he, who loveth not his brother, whom

21. he feeth, love God, whom he doth not fee? And this very command have we from him, that he, who loveth God, love his brother also.

Whofoever

Ch. v. Whosoever believeth that Jesus is the Christ, he

- v. 1. is born of God; and every one, who loveth the
 - 2. father, loveth his children also. By this we know that we love the children of God, when we love

Ch. v.

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- 3. God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not heavy.
- 4. Every fon of God conquereth the world; and our faith is that victory which conquereth the world.
- 5. Who conquereth the world, but he who believeth
- 6. Jefus to be the fon of God? This is he, who came by water and blood and breath, Jefus the Christ; not by water only, but by water and blood
- 8. and breath is the testimony given. For there are these three witnesses; the breath, and the water, and the blood: and these three are to that one
- 9. purpose. Now we admit the testimony of men, but the testimony of God is greater; for such is the testimony, which he hath borne to his son.
- this testimony in himself: whoso doth not believe God, he maketh Jesus a deceiver; because he doth not think worthy of belief that testimony, which
- II. God bare to his fon. And this testimony is; that God hath given us eternal life: and this life is in
- 12. his fon. He, who hath the fon, hath this life; but he, who hath not the fon, hath not this life.
- 13. These things have I written to you, that ye, who believe on the name of the son of God, may
- 14. know that ye have eternal life. And this is the confidence, which we have towards him; that, if we ask any thing according to his will, he heareth
- 15. us: and, if we know that he heareth us in what

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Ch. v. we ask, we know that we have what we askt for v. 16. of him. If any one see his brother commit a sin not unto death, let him ask, and God will give him life; to those, I say, who sin not unto death. There is a fin unto death: I do not say that he 17. should ask for that. All unrighteousness is sin;

18. and there is a fin unto death. We know that every child of God finneth not; for the child of God guardeth himself, and the wicked one doth 19. not touch him. We know that we are of God.

20. and that the whole world is in wickedness. And we know that the son of God is come, and hath given us discernment to know the true God; and we are in the true God through his son Jesus Christ,

21. He is that true God, and eternal life. Dear children! keep yourselves from idols. Amen.

TERRITOR

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Andrikatina enikak mada ji kon bolati. A Riba ka ja patinana alam na kitaka dinaka Brib tobak a ana ja a na na kitaka di balan Riba ka patina kona na na kitaka mada kasabat i

TO STATE OF THE ST

SECOND EPISTLE

OF

JOHN.

- v. I. THE elder to the chosen lady and her children, whom I truly love; and not I only, but all those
 - 2. likewife who know the truth, on account of that truth which dwelleth in us and will be with us for
 - 3. ever: favour, mercy, peace be with you, from God the father and from the Lord Jesus Christ, the son of the father, with peace and love.
 - 4. I rejoiced greatly upon finding fome of thy children walking in truth, according to a com-
 - 5. mand received by us from the father. And indeed I befeech thee, lady! not as writing to thee a new commandment, but what we had from the
 - 6. first, that we love one another. And this is love, that we walk according to God's commandments. This is that commandment; which ye heard from
 - 7. the first, that ye might walk therein. For many deceivers are gone out into the world, who do not allow that Jesus Christ hath come in the sless: such an one is that deceiver, and that antichrist.

Look

- v. 8. Look to yourselves, that ye lose not what ye
 - 9. have wrought, but receive a full reward. Every one, who forfaketh the doctrine of Christ, and continueth not therein, hath not God: he, who doth continue in the doctrine of Christ, hath both the
 - to. father and the fon. If any one come to you, and bring not this very doctrine, entertain him not,
 - 11. nor wish him health: for, whoso wisheth him health, he shareth in his wicked works.
 - chose not to communicate them by paper and ink; for I hope to come unto you, and to talk, mouth
 - 13. to mouth; that our joy may be complete. The children of thy chosen sister salute thee. Amen!

8.

THE

THIRD EPISTLE

OF

JOHN.

- v. 1. THE elder unto the beloved Gaius, whom I truly love.
 - 2. Beloved! above all things I pray that thou mayest prosper and be in health, even as thy soul
 - 3. prospereth. I was very glad, when fome brethren came, and signified thy sidelity; how thou walkest
 - 4. faithfully. I have no greater joy than to hear,
 - 5. that my children are walking faithfully. Beloved! thou wilt do fuitably to the faith, whatfoever thou
 - 6. shalt do for the brethren and the strangers; who have brought an account of thy love in the prefence of the church: and thou wilt do well in
 - 7. fending them on their way worthily of God. For they went forth in behalf of his name, receiving
- 8. nothing from the Gentiles. We ought therefore to entertain such, that we may become fellow-la-
- 9. bourers for the truth. I wrote to the church; but Diotrephes, who affecteth to govern them,
- remind him of his practices, prating against us with

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with evil words; and not content with these, he receiveth not the brethren himself, and hindereth those who would; and driveth them out of the

- good. Whoso doeth good, he is of God; but he,
- 12. who doeth evil, hath not feen God. All bear testimony, and even Truth herself, to Demetrius: we too bear testimony; and we know that this testimony of our's is true.
- 13. I have many things to write; but I do not
- 14. choose to write unto thee with ink and pen: for I hope to see thee immediately, and we will speak mouth to mouth. Peace be unto thee! The friends salute thee. Do thou salute the friends by name.

TREE EFFET

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JUDE.

- v. 1. Jude, a fervant of Jesus Christ, and brother of James, to the beloved in God the father and in
- 2. Jesus Christ, to the preserved, to the called: Mercy, d peace, and love, be multiplied unto you!
 - 3. L. red! I was preparing with much earnestness to write unto you concerning the common
 salvation; but found it necessary to write unto
 you an exhortation to strive heartily for the faith
 - 4. once delivered down unto the faints. For some men have slily crept in among us, who were before written of for this condemnation; ungodly men, turning the kindness of our God into impurity; and rejecting God, the only supreme ruler,
 - 5. and our Lord Jesus Christ. Now I wish to remind you of what ye know very well, that God, though he at first delivered the people out of the land of Egypt, afterwards destroyed the rebelli-
 - 6. ous: and those angels, who kept not their government, but forsook their own habitation, he keepeth under darkness in everlasting chains for judge-Vol. II.

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v. 7. ment at the great day: as Sodom and Gomorrah, and the cities around them, which committed the fame abominations, are a conspicuous example;

8. fuffering a punishment of an everlasting fire. Like them also these dreamers defile the slesh, despise

9. dominion, and speak evil of dignities. Whereas Michael the archangel, when he was contending in dispute with the devil about the body of Moses, did not presume to bring against him a railing

10. censure; but said, The Lord rebuke thee! These, however, speak ill of what they know not: and what things they know naturally, like dumb animals, in

they go in the way of Cain, and have greedily followed the error of Balaam for a bribe, and are

12. going to destruction in the gainsaying of Coreh. These are hidden rocks in your feasts of love, regaling themselves with you without scruple; deluding themselves; clouds without water, carried about by winds; trees that shed their fruit, unfruit-

ful for two feafons, dead, rooted up; raging waves of the fea, foaming out their own shame; wandering stars, for which the blackness of everlasting dark-

14. ness is reserved. And indeed Enoch, the seventh from Adam, was their instructor of old time, saying: Behold! the Lord is coming with ten thous

all, and to convict clearly all the unholy deeds of the ungodly, and all the harsh speeches of profane

16. transgressors. These are murmurers, repiners, walking after their own wills, with swelling speeches in their mouths; admiring the persons of men for

17. the fake of gain. But call ye to mind, beloved! the words formerly spoken by the apostles of our

Lord

v. 18. Lord Jesus Christ; how they told you, that in the latter time scoffers would come, walking after

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- 19. their own ungodly wills. These are they, who divide themselves from others; animal, without a
- 20. fpirit. But do ye, beloved! build yourselves up in your most holy faith; praying with a holy
- 21. mind; and keep yourselves in the love of God, in expectation of the mercy of our Lord Jesus Christ
- 22. unto eternal life. And make a difference, by rebuking fome, and by having compassion on others;
- 23. and others fave with fear, fnatching them out of the fire; hating even the garment spotted by the flesh.
- 24. Now unto Him, who is able to keep you from falling, and to prefent you without blemish in the presence of his glory with exceeding joy;
- 25. unto the only wife God our faviour, be glory and majesty, dominion and power, both now and for ever! Amen.

25 000 000 636 ely all of the Astronomy of the Astronom on a feeting, the carries and the carries and the that & day you had your property and the state of the state of Bullet Dies in a KALIVALIE BERT TORIL died and the second of the second second est and association is a second of the secon BUT ST FROM FOR THE PARTY OF A STATE OF THE and the state of anything of the state of \$18 Parachas 180 Hotel Library 1851 65 Head that to prot they made the the term TO THE RESET OF THE WAY A MAN HOLDER only to the street see the dependence of the see the second an sal tales more explicit A hardware little 4 hard What and Delega his throne; and from all the dead and advantage for back and 11 and control on a supply out of points of a strate to the series best water and profession the force of the section by

JOHN.

- Ch. i. A Revelation of Jesus Christ, given him by God,
 - v. 1. to shew unto his servants the things, which will shortly come to pass; and God sent and signified
 - 2. them by his meffenger to his fervant John; who now declareth this word of God and what he faw, as it was declared unto him by Jefus Christ.
 - 3. Happy the reader, and happy the hearers, of the words of this prophecy! and happy they, who keep the things that are written therein! for the time is at hand.
 - 4. John to the feven churches in Asia: favour be unto you and peace from him, who is, and who was, and who will be! and from the seven spirits,
 - 5. which are before his throne; and from Jefus Christ, that faithful witness, the first-born from the dead, and the ruler of the kings of the earth. To him, who loved us, and washt us from our fins
 - 6. with his own blood, and made us kings and priefts to his God and father, be glory and dominion for ever and ever! Amen.
 - 7. Behold! he is coming in the clouds, and every eye will fee him, and they who pierct him: and Y 3 because

- Ch. i. because of him will all the tribes of the earth beat
 - v. 8. themselves in forrow. Even so: Amen! I am, faith the Lord, the first and the last, the beginning and the end; who am, and who was, and who will be; the almighty!
 - during the affliction of the kingdom of Jesus Christ, was in the island called Patmos on account of the word of God and the testimony of Jesus
 - to. Christ: and I was in the spirit on the Lord's day; and I heard behind me a loud voice as of a trum-
- pet, faying: I am the beginning and the end, the first and the last! and: What thou seest, write in a book, and fend to these churches in Asia; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
- t2. Upon this I turned to discover the voice, that had spoken to me: and, upon looking behind, I
 - 13. faw feven golden candlefticks; and, in the midst of these seven candlesticks, one like a man, with a garment reaching to his feet, and girded round
 - 14. his breafts with a golden girdle: and his head and hair were white like white wool, like fnow
 - 15. itself; and his eyes like a flame of fire; and his feet were like fine brafs, as if heated in a furnace;
 - 16. and his voice as a noise of many waters: and he had in his right-hand seven stars; and a sharp two-edged sword was issuing from his mouth; and his face was as the Sun shining in his strength.
 - 17. And, when I faw him, I fell at his feet like a dead man: but he laid his right-hand upon me, and
 - 18. faid unto me, Be not afraid: I am the first and the last;

Ch. i. last; and I was alive, but died, and now continue living for evermore: Amen! and I have the keys of

19. the grave and of death. Write what thou fawest; and the things that are now, and that are going to

20. be hereafter. The hidden meaning of the seven stars, which thou seest in my tight-leand, and of these seven golden candlesticks, is this: The seven stars are the messengers of the seven churches; and the seven candlesticks, which thou seest, are the seven churches themselves.

Ch. ii. Unto the messenger of the church at Ephesus

v. 1. write: These things faith the holder of the seven stars in his right-hand, who walketh in the midst

works and thy labour and thy patience, and that thou canst not endure the wicked, and hast tried them who call themselves apostles, but are not;

3: and thou hast found them lyars: and thou hast borne and endured patiently, and laboured for my

4. name's fake, and fainted not. But I blame thee

for letting go thy first love: Remember, therefore, whence thou art fallen, and repent, and perform thy first works i if not, I am coming quickly to remove thy candlestick from it's place, unless

6: thou repent. But thou perfeverest in this, in hating the works of the Nicolaitans; which I also

7. hate. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror will I allow to eat of the tree of life, which is in the midst of the paradise of God.

8. And to the messenger of the church at Smyrna write: These things faith the first and the last ;

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- Ch. ii. who was dead, but came to life again. I know
 - v. 9. thy works, and thine affliction, and thy poverty, (though indeed thou art rich); and the wicked fpeeches of those, who call themselves Jews, and
 - afraid at all of what thou art about to fuffer. Behold! the accuser is going to throw some of you in prison, that ye may be tried: and ye will have a distress of ten days. Be faithful unto death, and I
 - 11. will give thee the crown of life. Let him, who hath an ear, liften to what the spirit is saying to the churches. The conqueror shall suffer no injury from the second death.
- 12. And to the messenger of the church at Pergamus write: These things saith the owner of the sharp
- thy dwelling is, with the throne of Satan; and thou maintainest my name, and didst not deny my faith even in those days, when Antipas my faithful witness was slain among you, where Satan
- 14. dwelleth. But I have some things to blame in thee: for, as there are among thee such as hold the doctrine of Balaam, who taught Balak to throw a stumbling-block in the way of the children of Israel, to eat idol-sacrifices and commit
 - 15. fornication; fo thou hast also those, that hold the
- pent: if not, I am coming to thee quickly; and I will fight against them with the sword of my
- 17. mouth. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror will I allow to eat of the manna, that is laid up: and I will give him a white stone, and upon

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Ch. ii. upon the stone a new name written, which no one understandeth, but he, who receiveth it.

write: These things saith the son of God, whose eyes are like a flame of fire, and his feet like fine

fervice, and thy faith, and thy patience; and that

20. thy latter works are better than the first. But I have some things to blame in thee: for thou sufferest that woman Jezabel, who calleth herself a prophetes, to teach and lead my servants astray

21. after fornication and idol-facrifices. And I have given thee time to repent of this fornication; but

22. thou hast not repented. Behold! I am going to throw her, and those adulterers with her, on a couch, unto great tribulation; unless they repent

23. of their works. And I will put her children to death; and all the churches shall know that I am the searcher even of the reins and the heart: and I will give to every one of you according to your

24. works. Now I fay unto you and the rest of them in Thyatira, who hold not that doctrine, nor know the depths of Satan, as they call it; I will lay upon

25. you no other burthen: but what ye have, hold

26. fast 'till I come. And to the conqueror, who keepeth my works unto the end, will I give autho-

27. rity over the nations; and he shall tend them with a crook of iron, as earthen vessels are broken in pieces together; as I also received from my

28. father: and I will give him the morning-star.

29. Let him, who hath an ear, liften to what the spirit is faying to the churches.

Ch. ii

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17

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- Ch. lii. And to the messenger of the church at Sardis
- v. 1. write: These things saith the owner of the seven spirits of God, and of the seven stars. I know thy works, and that thou hast the name of being
- 2. alive, but art dead. Be watchful, and strengthen the remainder which is likely to die; for I have
- 3. not found thy works complete before God. Remember, therefore, what thou hast received and heard; and keep it, and repent: for, if thou be not watchful, I will come against thee as a thief; fo that thou wilt not know at what moment I shall
- 4. come against thee. Thou hast, however, a few names in Sardis, who have not defiled their garments; and they shall walk with me in white
- fhall clothe himself in white apparel, and I will not blot his name from the book of life, but will acknowledge his name before my father and be-
- 6. fore his angels. Let him, who hath an ear, liften to what the spirit is saying to the churches.
 - 7. And to the messenger of the church in Philadelphia write: These things saith the holy one, the true, the possessor of the key, the son of David; who openeth, and no one can shut; and shutteth,
 - 8. and no one can open. I know thy works. Behold! I have prefented before thee an open door, which no one can shut: for thou hast a little strength, and hast kept my word, and not denied
 - g. my name. Behold! I am giving thee fome of the fynagogue of Satan, who call themselves Jews, and are not, but lye: behold! I will make them come and pay homage at thy feet, and know that
 - 10. I loved thee. Because thou hast kept my doctrine

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of the Jews, se them ow that doctrine of

Ch. iii. of patience, I will also keep thee from that hour of trial, which is coming upon all the world, to

try the inhabitants of the earth. Behold! I am coming quickly: hold fast what thou hast, that

no one take thy crown. The conqueror will I make a pillar in the temple of my God, and he shall go thence no more: and I will write upon it the name of my God, and the name of the city of God, the new Jerusalem, which is coming down out of heaven from my God; and I will

13. write thereon my new name also. Let him, who hath an ear, listen to what the spirit is saying to churches.

14. And to the messenger of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the chief of the creation

15. of God. I know thy works, that thou art neither cold nor hot: I wish thou wert either cold or hot.

16. So then, because thou art luke-warm, and neither cold nor hot; I am going to spew thee out of my

17. mouth. Since thou fayeft, I am rich, and am become wealthy, and want nothing; and knoweft not that thou art wretched, and pitiable, and

18. poor, and blind, and naked; I advise thee to buy of me gold burned with fire, that thou mayest be rich; and white raiment, that thou mayest clothe thyself, and the shame of thy nakedness may not appear: and anoint thine eyes with eye-salve, that

19. thou mayest see. Those, whom I love, I prove by chastissement: be earnest, therefore, and repent.

20. Behold! I am flanding at the door, and knocking: whofoever shall hear my voice and open the door, I will come in to him, and sup with him, and he

Shall

- Ch. iii. fhall fup with me. The conqueror will I permit v. 21. to fit with me upon my throne; even as I conquered, and am fitting with my father on his
- 22. throne. Let him, who hath an ear, liften to what the spirit is saying to the churches.
- Ch. iv. After this, I lookt, and behold! a door open in
- v. 1. heaven; and the voice, which I heard at first like a trumpet speaking to me, said: Come up hither; and I will shew thee what must come to pass after
 - 2. these things. And immediately I was in the spi-
- 3. rit: and behold! a throne was fet in heaven; and he, who was sitting upon the throne, appeared like a jasper, and a sardine stone; and a rainbow encircled the throne, with the appearance of an eme-
- 4. rald. And round about this throne were four and twenty other thrones; and upon these thrones I faw four and twenty elders sitting, clothed in white raiment, and having on their heads crowns
 - 5. of gold. And from the throne lightnings and thunders and noises were continually coming; and seven lamps of fire were burning before the throne,
 - 6. which are the feven spirits of God. And before the throne was a glassy sea, like crystal; and in the middle of the throne, and round about the throne, were four living creatures, full of eyes be-
- 7. fore and behind. And the first living creature was like a lion, and the second living creature was like a calf, and the third living creature had a face like a man, and the fourth living creature was like
- 8. a flying eagle. And each of the four living creatures had fix wings about him, and was full of eyes underneath: and they rest not day and night,

 9 faying:

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Ch. iv.

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Ch. v.

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night, aying: Ch. iv. faying: Holy, holy, holy, is the Lord God, the almighty! who was, and who is, and who will be!

9. And, when the living creatures give glory and honour and thanks to him, who fitteth upon the

and twenty elders fall down before him, who fitteth upon the throne, and worship him, who liveth for ever and ever; and throw down their

thy, O! Lord, to receive the glory, and the honour, and the power! for thou hast created all things, and at thy will they are, and were created.

Ch. v. And I faw at the right-hand of him, who was v. 1. fitting on the throne, a book written within, and

2. fealed on the back with feven feals. And I faw a mighty angel proclaiming with a loud voice, Who is worthy to open this book by loofening the

3. feals thereof? And no one, neither in heaven, nor upon the earth, nor beneath the earth, was able

4. to open the book and look into it. And I was weeping much, because none was found worthy

5. to open the book and look therein; when one of the elders faid unto me, Do not weep: behold! the lion of the tribe of Judah, the root of David, hath prevailed, fo as to open the book and it's

6. feven feals. And I lookt, and behold! in the midst of the throne and the four living creatures, and in the midst of the elders, was a little lamb standing, as if it had been slaughtered, with seven horns, and seven eyes, which are the seven spirits of God

7. fent forth into all the earth. And it came, and took the book out of the right-hand of him, who

Ch. v. was fitting upon the throne. And, when it had

v. 8. taken the book, the four living creatures, and the four and twenty elders, fell down before the lamb; having each a harp, and a golden phial, full of in-

9. cense, which is the prayers of the saints: and they fing a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou hast been slaughtered, and hast bought us for God, with thy blood, out of every tribe and tongue and

to. people and nation: and thou hast made them kings and priests unto our God; and we shall

voice of many angels, round about the throne and the living creatures and the elders; thousands, and tens of thousands, in number; faying with a loud

to receive the abundance of the riches, both of wisdom, and might, and honour, and glory, and

13. bleffing. And I heard the whole creation of the heaven and the earth and underneath the earth, and of the fea, and all that is in them, faying: To him, who fitteth on the throne, and to the lamb, be the bleffing, and the honour, and the glory, and

14. the power, for ever and ever! And the four living creatures faid, Amen! And the four and twenty elders fell down and worshipt him, who liveth for ever and ever.

Ch. vi. Then I lookt, and, when the lamb opened one v. 1. of the feals, I heard one of the four living creatures fay, as with a voice of thunder, Come and

2. fee. Upon which I lookt, and behold! a white horse, and his rider had a bow, and a crown was given

Ch. vi, given him, and he went forth conquering and to conquer.

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3. And, when he opened the fecond feal, I heard the fecond living creature fay: Come and fee.

4. Then went forth another horse, of a bay colour; and his rider was empowered to take peace from the earth, that men might slay each other: and a great sword was given him.

5. And, when he opened the third feal, I heard the third living creature fay, Come and fee. Then I lookt, and behold! a black horfe, and his rider

6. had a balance in his hand. And I heard a voice in the midst of the four living creatures, saying; A measure of wheat for a penny, and three meafures of barley for a penny: but hurt not thou the oil and the wine.

7. And, when he opened the fourth feal, I heard a voice from the fourth creature, faying, Come

8. and fee. Then I lookt, and behold! a pale horse, and his rider's name was Death; and the Grave went with him: and he was empowered to slay the fourth part of the earth with a sword, and with famine, and with pestilence, and by the wild-beasts of the earth.

9. And, when he opened the fifth feal, I faw underneath the altar the fouls of them that had been flain for the word of God, and for the testimony

with a loud voice: How long wilt thou delay, fupreme ruler! holy and true! to punish, and avenge our blood on the inhabitants of the earth?

were told to rest contented yet awhile, 'till the number

- Ch. vi. number of their fellow-fervants also and their brethren, who were going to be slain like them-felves, should be filled up.
- and behold! there was a mighty shaking: and the fun became black as fack-cloth, and the moon
- 13. became like blood; and the stars of heaven fell to the earth, as a fig-tree droppeth her unripe figs,
- up like a parchment rolled together; and every hill and island were moved from their places.
- the rich, and the captains, and the powerful, and every flave, and every free-man, hid themselves in
 - fay unto the hills and rocks, Fall upon us! and hide us from the face of him, who fitteth on the
 - 17. throne, and from the wrath of the lamb! for that great day of his wrath is come: and who is able to stand before it?
 - Ch. vii. And, after these things, I saw four angels stand-
- v. 1. ing at the four corners of the earth, holding the four winds of the earth, that no wind might blow
- 2. on the earth, or on the fea, or on any tree. And I faw another angel coming up from the rifing of the fun, with a feal of the living God; and he cried out with a loud voice to the four angels, who were empowered to hurt the earth and the fea, faying;
- 3. Hurt not the earth, or the fea, or the trees, 'till we have fealed the fervants of our God upon their
- 4. foreheads. And I heard the number of the fealed: one hundred and forty-four thousand were fealed

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feal; nd the moon fell to be figs, en ran l every places. es, and ul, and elves in

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ing the ht blow e. And rifing of he cried ho were faying; ees, 'till

on their the fealnd were fealed Ch. vii. fealed from every tribe of the children of Ifrael.

- v. 5. Of the tribe of Judah were sealed twelve thousand: of the tribe of Reuben were sealed twelve thousand:
 - 6. of the tribe of Gad were sealed twelve thousand: of the tribe of Aser were sealed twelve thousand: of the tribe of Nephthalim were sealed twelve thousand: of the tribe of Manasseh were sealed twelve
 - 7. thousand: of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand: of the tribe of Isachar were sealed twelve
 - 8. thousand: of the tribe of Zabulon were sealed twelve thousand: of the tribe of Joseph were sealed twelve thousand: of the tribe of Benjamin were sealed twelve thousand.
 - 9. After this I lookt, and behold! a great multitude, which no one could have numbered, out of every nation and tribe and people and tongue, standing before the throne and before the lamb, clothed in white robes, with palm-branches in their hands; and they cried out with a loud voice,
 - 10. This falvation be ascribed to our God, who sitteth
 11. on the throne; and to the lamb! And all the
 angels, which surrounded the throne, and the
 elders, and the four living creatures, fell before the
 throne upon their faces, and worshipt God, say-
 - vision, and the thanks, and the honour, and the power, and the might, be unto our God for ever
- 13. and ever! Amen. And one of the elders faid unto me: Who are they, that are clothed in those
- 14. white robes? and whence did they come? And I faid unto him: Sir, thou knowest. And he said unto me: These are coming out of that great af-

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fliction;

- Ch. vii. fliction; and have washen their robes, and made
 - v. 15. them white, in the blood of that lamb. Therefore are they before the throne of God, and pay him religious service in his temple day and night; and he, who sitteth on the throne, will spread his ta-
 - 16. bernacle over them. They will hunger no more, and thirst no more; the sun will not strike upon
 - 17. them, nor any heat: for the lamb in the middle of the throne will tend them like sheep, and guide them to living springs of water; and God will wipe away every tear from their eyes.
- Ch. viii. And, when he opened the feventh feal, there
 - v. 1. was a filence in heaven for about half an hour.
 - 2. Then I lookt on the feven angels, which were ftanding before God; and feven trumpets were
 - 3. given to them. And another angel came and flood by the altar, with a golden censer; and much incense was given him to offer, for the prayers of all the saints, upon the golden altar before the
 - 4. throne. And the smoak of the incense for the prayers of the saints went up, from the hand of the
 - 5. angel, before God. Then the angel took the cenfer, and filled it with the fire of the altar, and threw it upon the earth: and there were noises, and thunders, and lightnings, and a shaking.
 - 6. Then the feven angels with the feven trumpets made themselves ready to found the trumpet.
 - 7. So the first angel sounded his trumpet; and hail and fire, mingled with blood, were thrown upon the earth: and the third of the trees was burned up, and every green blade consumed with fire.
 - 8. And the fecond angel founded his trumpet;

ch. viii. and as it were a great mountain, burning with fire, refore
v. 9. was cast into the sea; and the third of the sea be-

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v. 9. was cast into the sea; and the third of the sea became blood: and the third of the living creatures in the sea died, and the third of the vessels was utterly destroyed.

a great star fell from heaven, burning like a lamp; and it fell upon the third of the rivers, and on the

are fprings of waters. And the name of the star is called Wormwood: and the third of the waters became wormwood; and many men died from the bitterness of the waters.

And the fourth angel founded his trumpet: and the third of the fun, and the third of the moon, and the third of the ftars, was smitten; so that the third of them was darkened, and the third of the day did not shine: and so it was with the moon by

13. night. Then I lookt, and heard one angel, as he was flying in mid-air, fay with a loud voice: Alass! alass! alass! for the inhabitants of the earth, because of the remaining sounds of the trumpets of the three angels, which have yet to found.

Ch. ix. And the fifth angel founded his trumpet: and v. 1. I faw a star fallen from heaven to the earth. And the key of the pit of the bottomless deep was given

2. to him; and he opened the pit of the bottomless deep; and a smoak came up out of the pit like a smoak of a great surnace; and the sun was darkened, and the air, by this smoak from the pit.

3. And locusts came out of the smoak against the earth: and a power was given them like the pow-

- Ch. ix. er of the fcorpions of the earth. And they were
 - v. 4. bidden not to hurt the grass of the earth, nor any greens, nor any tree; but those men only without
 - 5. the feal of God upon their foreheads. Yet were they not allowed to kill, but to torment five months: and their torture was like the torture of a
 - 6. fcorpion, when it fmiteth a man. And in those days mankind will feek for Death, but will not find him; and will wish to die, but Death will flee
 - 7. from them. And the shapes of the locusts were like horses prepared for battle; and upon their heads as it were crowns like gold; and their faces
 - 8. were like the faces of men; and they had hair like women's hair; and their teeth were like the
 - 9. teeth of lions: and they had breast-plates like breast-plates of iron; and the noise of their wings was like the noise of chariots with many horses
 - 10. running to battle. And they have tails like fcorpions, and ftings in their tails; and they are em-
 - 11. powered to hurt mankind five months. And they have a king over them, the angel of the bottom-less deep, whose Hebrew name is Abaddon, but
 - 12. called in Greek Apollyon. The first Alass! is over: behold! two more are yet to come.
 - 13. And the fixth angel founded his trumpet: and I heard a voice out of the horns of the golden altar,
 - 14. which was before God, faying to the fixth angel with the trumpet, Loofe the four angels which
 - 15. are bound at the great river Euphrates. So the four angels, who were ready, were loofed for an hour and a day and a month and a year, to flay
 - 16. the third of mankind. And the number of the armies of the horsemen was many hundred thousands:

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Ch. ix. fands: for I heard their number. And thus I beheld

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- v. 17. these horsemen in the vision, and their riders with helmets red and blue and yellow: and the heads of the horses were as the heads of lions; and fire, and smoak, and brimstone, was issuing from their
 - 18. mouths. By these three things, by the fire and by the smoak and by the brimstone, which were issuing from their mouths, was the third of man-
 - 19. kind destroyed. For their power is in their mouths; for their tails are like serpents, with
 - 20. heads: and with these they do the mischief. And the rest of mankind, who were not killed by these chastisements, repented not however of the works of their hands, to worship dæmons no longer, and images of gold and silver and brass and stone and wood, which can neither see nor hear nor walk:
 - 21. nor repented they of their murders, nor of their poisonings, nor of their fornication, nor of their thests.
- Ch. x. And I saw another mighty angel coming
 - v. 1. down from heaven, clothed with a cloud; and a rainbow was on his head; and his face was like
 - 2. the fun, and his feet as pillars of fire. And he had in his hand a little book open; and he placed his right foot upon the fea, and the left upon the
 - 3. land. And he cried with a loud voice, as a lion roareth; and, when he cried out, the feven thun-
 - 4. ders uttered their voices. And, after the feven thunders had uttered their voices, I was going to write; when I heard a voice from heaven, faying unto me: Seal what things the feven thunders spake,
 - 5. and write them not. Then the angel, which I

Ch. x. faw standing upon the sea and upon the land, lifted up his right-hand unto the heaven, and sware

6. by him, who liveth for ever and ever, who created heaven and the things therein, and the earth and the things therein, and the fea and the things

7. therein; that there should be no longer delay; but in the days of the sound of the seventh angel, when he is going to blow his trumpet, the mystery of God should then be finished, according to his

8. glad tidings to his fervants the prophets. And the voice, which I heard from heaven, was again fpeaking to me, and faying: Go, take that little open book in the hand of the angel, who is stand-

9. ing upon the fea and upon the land. So I went to the angel, and faid unto him: Give me that little book. And he faith unto me, Take and eat it up: and it will be bitter in thy belly, but fweet

out of the hand of the angel, and ate it up: and it was fweet in my mouth as honey; but, when I

11. had fwallowed it, became bitter in my belly. And he faith unto me: Thou must prophesy again concerning many people, and nations, and tongues, and kings.

Ch. xi. Then a reed, like unto a rod, was given me;
v. 1. and the angel flood and faid: Arife, and measure the temple of God, and the altar, and the wor-

2. shippers therein; but leave out the porch on the outside of the temple, and measure it not; for it is given to the Gentiles, and they will trample on

3. the holy city two and forty months. And I will appoint my two witnesses to be teachers for a thousand

Ch. xi. thousand two hundred and threescore days, clothed

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- v. 4. in fack-cloth. These are the two olive-trees, and the two lamps, which stand upon the earth before
 - 5. God. And, if any one defign to hurt them, a fire issueth from their mouth, and eateth up their enemies: and whosoever shall wish to hurt them, he
 - 6. must be killed thus. These have power to shut heaven, so that no rain shall come down in the days of their teaching; and they have power over the waters, to turn them into blood, and to smite the earth with any punishment as often as they
 - 7. choose. And, when they are finishing their testimony, the beast, that cometh up out of the bottomless deep, will make war against them,
 - 8, and overcome them, and flay them. And their dead bodies will lie in the fireet of that great city, which is called, fpiritually, Sodom and Egypt; where indeed our Lord was crucified.
 - 9. And some of the people and tribes and tongues and nations will look on their dead bodies for three days and a half, and will not suffer their
- to. dead bodies to be put in tombs. And the inhabitants of the earth will rejoice over them, and be exceedingly glad; and will fend gifts unto each other, because these two teachers were a vexation
- 11. to the inhabitants of the earth. And, after these three days and a half, the breath of life came upon them from God: and they stood upon their
- 12. feet, and great fear fell on the beholders. And they heard a loud voice from heaven, faying unto them, Come up hither. And they went up to heaven in the cloud; and their enemies beheld
- great earthquake; and the tenth of the city fell Z4 down,

- Ch. xi. down, and feven thousand men were killed by the earthquake: and the rest were affrighted, and
 - 14. gave glory to the God of heaven. The fecond Alass! is over: behold! the third is coming quickly.
 - 15. And the feventh angel founded his trumpet; and there were loud voices in heaven, faying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ; and he will reign for ever
 - 16. and ever. And the four and twenty elders, that were fitting before God upon their thrones, fell on
 - 17. their faces, and worshipt God, saying: We thank thee, O! Lord God almighty! who art, and who wast, and who wilt be! for taking thy supreme
 - gry, and the time of thy wrath is come, and the time of judging the dead, and of giving the reward to the teachers thy fervants, and to the faints, and to them that reverence thy name, the small and the great; and the time of utterly de-
 - 19. stroying the destroyers of the earth. And the temple of God in heaven was opened, and the ark of the covenant in his temple was seen: and there were lightnings, and noises, and thunders, and a shaking, and a mighty hail-storm.
 - Ch. xii. And a wonderful fight appeared in heaven: a
 - v. 1. woman clothed with the fun, and the moon was underneath her feet, and a crown of twelve stars
 - 2. upon her head: and she was with child, and cry-
 - 3. ing out with the tormenting pains of labour. And another wonderful fight appeared in heaven: a huge red dragon, with feven heads and ten horns; and

Ch. xi

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Ch. xii. and on his heads were feven diadems: and his v. 4. tail dragged the third of the stars of heaven, and threw them upon the earth. And this dragon stood before the woman, who was going to bring forth; that, when she brought forth, he might

5. eat up her child. And she brought forth a son, who will tend all the Gentiles with a crook of iron: and her child was snatched to God and to

6. his throne. And the woman fled into the wildernefs, where she hath a place prepared by God; to be supported there for a thousand, two hundred, and threescore days.

And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon

8. fought, and his angels; but prevailed not: neither

9. was their place found any more in heaven. For that great dragon, that old ferpent, called the Devil and Satan, the deceiver of the whole world, was thrown down to the earth; and his angels

10. were thrown down with him. And I heard a loud voice faying in heaven: Now is the falvation and the power and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is thrown down, the accuser of them be-

quered him through the blood of the lamb and through the word of their testimony; neither spared they to expose their life even unto death.

12. Therefore rejoice, ye heavens, and ye dwellers in them! Alass! for the inhabitants of the earth and of the sea! for the devil is gone down unto you, full of rage, knowing that he hath but a short time.

13. And, when the dragon faw that he was thrown upon

Ch. xii. upon the earth, he purfued the woman, who had

v. 14. borne the male child. And unto the woman were given two wings of the great eagle, that she might fly into the wilderness to her place, where she supporteth herself for a time and times and a half

Ch. xiii

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15. of a time, from the face of the ferpent. And the ferpent cast out of his mouth, after the woman, water like a torrent, that she might be carried

16. away by the torrent. And the earth helped the woman, and the earth opened her mouth, and drank up the torrent which the dragon cast out

17. of his mouth. And the dragon was enraged about the woman, and went back to make war against the rest of her offspring, that keep the commandments of God and maintain the testimony of Jesus.

18.C.xiii. Then was I placed on the fand of the fea; and

- v. 1. I faw a wild beaft coming up out of the fea, with feven heads and ten horns; and upon his horns were ten diadems, and upon his heads a name of
 - 2. blasphemy. And the beast, which I saw, was like a leopard; and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave unto him his own power and his
 - 3. own throne and great authority. And I saw one of his heads slaughtered, as it were, unto death: but that deadly stroke was healed. And the whole earth attended on the beast with admiration, and worshipt the dragon that had given authority to
 - 4. the beast; and worshipt the beast also; saying: Who is like unto the beast? Who is able to fight
 - 5. with him? And a mouth was given him uttering loud

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Ch. xiii. loud and wicked speeches; and power was given v. 6. him to make war for two and forty months. And he opened his mouth for wicked speeches against God, to rail at his name and his tabernacle and

7. the dwellers in heaven. And he was allowed to make war against the faints, and to conquer them; and authority was given him over every tribe and

8. tongue and nation, And all the inhabitants of the earth will worship him, whose names are not written, from the foundation of the world, in the

9. book of life of the lamb that was flaughtered. Let

thereth prisoners together to enslave them, he shall go into captivity himself: whosoever slayeth with a sword, he shall be slain thereby himself. Thus is the patience and the faithfulness of the saints.

the earth, with two horns like a lamb, and the

12. fpeech of a dragon. And he executeth all the authority of the first beast in his presence; and maketh the earth and it's inhabitants to worship the first beast, whose deadly stroke had been heal-

13. ed. And he performeth great wonders, fo as to make even fire come down from heaven to the

14. earth in the fight of mankind: and he feduceth the inhabitants of the earth by these miracles, which he was allowed to shew in the presence of the beast; commanding the inhabitants of the earth to make an image for the beast, that was

15. fmitten with the fword, but lived. And he was allowed to give breath to this image of the beaft, that this image of the beaft might give orders to execute death on those, who will not worship the image

Ch. xiii. image of the beast. And he maketh all, the little v. 16. and the great, and the rich and the poor, and free-men and slaves, receive a mark upon the

17. right-hand, or upon their foreheads; so that no one may be able to buy or sell, but he, who hath the mark, or the name of the beast, or the number

18. of his name. This is wisdom. Let him, that hath understanding, reckon the number of the beast, for it is the number of a man; and his number is fix hundred three score and six.

Ch. xiv. Then I lookt, and behold! the lamb was fland-

- v. 1. ing upon the mount Sion, and with him a hundred and forty-four thousand persons, having the name of his father written on their foreheads.
 - 2. And I heard a noise from heaven, like a noise of many waters, and like a noise of loud thunder; and I heard a sound of harpers playing on their
 - 3. harps, and finging as it were a new fong before the throne and the four living creatures and the elders; and no one was able to learn the fong, but the hundred and forty-four thousand, who
 - 4. were bought from the earth. These are they, who had not defiled themselves with women; but were pure as virgins. These accompany the lamb, whithersoever he goeth: these were bought from among men, a first-fruits unto God and the lamb:
 - 5. and no guile was found in their mouth; for they are without spot before the throne of God.
 - 6. And I faw another angel flying in mid-air, having an everlasting gospel, to preach glad tidings to the inhabitants of the earth, and to every na-
 - 7. tion and tribe and tongue and people; faying with

Ch. xiv.

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Ch. xiv. with a loud voice, Reverence God, and give him glory; for the hour of his judgement is come: and worship the maker of heaven and earth and sea and springs of waters.

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8. And another angel followed, faying: Babylon, that great city, is fallen, is fallen; because she made all nations drink the poisonous wine of her fornication.

9. And a third angel followed them, faying with a loud voice: If any one worship the beast and his image, and receive his mark on the forehead, or on

10. the hand; then shall he drink of the bitter wine of God, of the pure wine tempered with drugs, in the cup of his indignation; and shall be tormented with fire and brimstone, before the holy angels

11. and before the lamb. And the smoak of their torment riseth up for ever and ever; so that the worshippers of the beast and of his image, and whosoever receiveth the mark of his name, have no

12. rest day or night. Here is the patience of the faints! Here are the observers of the commandments of God and the faith of Jesus!

13. Then I heard a voice from heaven faying unto me, Happy are the dead, who die in the Lord, henceforth! Even fo, faith the Spirit; in resting from their labours: and their works go with them.

14. Then I lookt, and lo! a bright cloud; and one fitting on the cloud like a man, with a crown of gold upon his head; and in his hand a sharp

15. fickle. And another angel came forth from the temple, crying with a loud voice to him, who was fitting on the cloud; Put forth that fickle of thine,

Ch. xiv.

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Ch. xiv. with a loud voice, Reverence God, and give him glory; for the hour of his judgement is come: and worship the maker of heaven and earth and sea and springs of waters.

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15. fickle. And another angel came forth from the temple, crying with a loud voice to him, who was fitting on the cloud; Put forth that fickle of thine,

Ch. xiv. thine, and reap; the time of reaping is come, for v. 16. the harvest of the earth is ripe. Then he, who was sitting on the cloud, put forth his sickle to

17. the earth, and the earth was reaped. Then another angel came forth from the temple in heaven

18. with a sharp sickle also. And another angel came out of the altar, having power over the fire thereof; and he cried out with a loud cry to him with the sharp sickle, saying: Put forth that sharp sickle of thine, and cut off the bunches of the vine of the

19. earth; for her grapes are ripe. So the angel put forth his fickle to the earth, and cut off the grapes of the vine of the earth, and cast them into the

20. great wine-press of the wrath of God. And the wine-press was trodden on the outside of the city; and blood came from the wine-press up to the bridles of the horses, for a thousand and six hundred furlongs.

Ch. xv. Then I faw another fign in heaven, great and

v. 1. wonderful; feven angels, having the feven last punishments, with which the wrath of God was

2. finished. And I saw as it were a sea of crystal, mingled with fire; and those, that escaped unconquered by the beast and by his image and by his mark and by the number of his name, standing

3. at the crystal sea, with harps of God; and they sing the song of Moses, God's servant, and the song of the lamb; saying: Great and wonderful are thy works, O! Lord God almighty! just and

4. true are thy ways, O! king of the nations. Who will not fear thee, O! Lord; and glorify thy name? Thou alone art holy: all the nations will some

Ch. x

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Ch. xv. come and worship thee: thy righteous appointments have displayed themselves.

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5. And, after this, I lookt, and behold! the temple of the tabernacle of the testimony in heaven was

6. opened: and the feven angels, which had the feven punishments, went forth from the temple, clothed in clean white linen, and with golden

7. girdles about their breafts. And one of the four living creatures gave to the angels feven golden phials, full of the wrath of that God, who liveth

8. for ever and ever. And the temple was filled with fmoak by the glory of God and by his power. And no one was able to go into the temple, 'till the feven punishments of the feven angels were finished.

Ch. xvi. Then I heard a loud voice out of the temple,

v. 1. faying to the feven angels: Go, and pour out those phials of the wrath of God upon the earth.

2. So the first went, and poured out his phial upon the earth: and a bad and fore ulcer came upon those men that had the mark of the beast, and upon the worshippers of his image.

3. And the fecond angel poured out his phial upon the fea, which became like the blood of a dead animal; fo that every living creature in the fea perisht.

4. And the third angel poured out his phial upon the rivers and upon the fprings of the waters;

5. and they became blood. Then I heard the angel of the waters fay: O! Lord, who art, and who wast; thou art righteous and holy in these punish-

6. ments. Because they shed the blood of saints and teachers,

Ch. xvi. teachers, thou hast given them also blood to drink:

v. 7. for they deserve it. And I heard another from the altar fay: Even fo, O! Lord God almighty! true and righteous are thy judgements.

And the fourth angel poured out his phial upon 8. the fun; and he was empowered to burn man-

9. kind with fire. So mankind were burned with a great heat: and they reviled the name of that God, who hath power over these punishments; and they repented not, to give him glory.

And the fifth angel poured out his phial upon IO. the throne of the beaft; whose kingdom was

darkened thereby: and they kept biting their tongues with torment, and reviled the God of heaven because of the torment of these ulcers: but repented not of their works.

And the fixth angel poured out his phial upon that great river, the Euphrates; and it's water was dried up, that the way of the kings from the

13. rifing of the fun might be ready. And I faw, out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false

14. teacher, three unclean spirits like frogs: for they ere spirits of dæmons, shewing signs, and going forth to the kings of the earth and of the whole world, to gather them together for the battle of

15. that great day of God almighty. Behold! my coming is as a thief cometh. Happy is he, who watcheth and keepeth his garments, that he walk

16. not naked, and expose his shame. And the spirits gathered the kings together at a place called in Hebrew Armageddon.

And the feventh angel poured out his phial in 17. the Ch.

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Ch. xvi. the air; and a loud voice came out from the temple in heaven, from the throne, faying: It is done!

- 18. And there were noises, and thunders, and lightnings, and a great shaking: so great and mighty a shaking, as that, never was since mankind were
- parts, and the cities of the Gentiles fell down; and Babylon the great was remembered before God, to have given her the cup of the bitter wine of his
 - 20. indignation. And every island disappeared, and
 - 21. no mountains could be discovered. And a great storm of hail-stones above a hundred weight fell from heaven on mankind: but they reviled God for this punishment of the hail; because the punishment thereof is very heavy.

Ch. xvii. Then one of the feven angels, which had the

- v. 1. feven phials, came and fpake unto me, faying, Come hither; I will shew thee the punishment of that great harlot, who sitteth upon those many
 - 2. waters; with whom the kings of the earth have committed whoredom, and with the wine of whose whoredom the inhabitants of the earth
 - 3. have been drunken. And he carried me away in the spirit to a wilderness: and I saw upon a scarlet-coloured wild beast, full of reviling names, with seven heads and ten horns, a woman sitting;
 - 4. and this woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, with a golden cup in her hand, full of the abominations and impurity of her whoredom:
 - 5. and on her forehead was her name written; Myftery, Babylon the great, the mother of the whore-Vol. II. A a doms

C. xvii. doms and the abominations of the earth. And I

- v. 6. faw the woman drunk with the blood of the faints and with the blood of the witnesses of Jesus; and I wondered at this fight with a great astonishment.
 - 7. And the angel faid unto me: Why art thou astonished? I will tell thee this mystery of the woman, and of the beast with seven heads and ten horns,
- 8. that carrieth her. The beast, which thou seest, was, but is not; and is about to come out of the bottomless deep, and to go into destruction: and those inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will wonder at seeing that the beast was, but is not, and yet will soon come.

C. XV

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- 9. To this let the mind attend, that hath wisdom. The seven heads are seven mountains, on which
- 10. the woman fitteth; and they are feven kings: five are fallen, one is, the other is not yet come; and, when he doth come, must continue but a little
- 11. while. And the beaft, which was, but is not, is himself both an eighth and one of the seven, and
- 12. is going to destruction. And the ten horns, which thou fawest, are ten kings, who have not yet received a kingdom, but will receive power, as
- 13. kings, for one hour with the beaft. These have one purpose, and share their power and authority
- 14. with the beast. These will make war against the lamb, and the lamb will conquer them, for he is lord of lords and king of kings; and his party
- 15. are called and chosen and faithful. And the angel faith unto me: The waters which thou fawest, where the harlot sitteth, are people and multitudes
- 16. and nations and tongues. And the ten horns, which

C. xvii. thou fawest, upon the beast, will hate the harlot, and will make her desolate and naked, and will

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17. eat her flesh, and burn her up with fire. For God inclined their hearts to execute his purpose, and to execute the same purpose, and to give their own kingdom to the beast, 'till the words of God

18. be accomplished. And the woman, whom thou fawest, is that great city, which hath rule over the kings of the earth.

C. xviii. And, after these things, I saw an angel coming v. 1. down from heaven, with great authority; and the

2. earth was enlightened with his brightness: and he cried mightily with a loud voice, saying: Babylon the great is fallen, is fallen; and is become a dwelling of dæmons; and a place, where every unclean spirit, and every unclean and hateful bird, has

3. his station: because she hath given all nations fome of the poisonous wine of her whoredom to drink: and the kings of the earth committed whoredom with her, and the merchants of the earth grew rich from the gains of her wantonness.

4. And I heard another voice from heaven, faying:

Come ye out of her, my people! left ye join in her

5. fins, and receive her punishments; for her fins have accompanied her unto heaven, and God hath

6. kept in mind her iniquities. Render unto her as fhe also rendered unto you; yea, give her double, according to her works: mix her a double portion

7. in that cup, which she mixt for you. According to her pomp and luxuries, give her torment and forrow: for she faith in her heart, I sit a queen,

8. and shall be no widow, and see no forrow. There-

- C. xviii. fore in one day these punishments will come upon her, pestilence and forrow and famine, and she will be burned up with fire: for the Lord God,
 - 9. who passeth sentence on her, is mighty. And the kings of the earth, who shared in her whoredoms and luxuries, will weep over her and beat themselves in forrow, when they see the smoak of
 - 10. her burning; standing afar off because of the terror of her torment, and saying: Alass! alass!
 - one hour thy punishment is come. And the merchants of the earth weep and mourn over her; for no one buyeth their merchandise any more;
 - 12. merchandife of gold, and filver, and precious stones, and pearls, and fine linen, and purple, and filk, and scarlet, and every sweet-smelling wood, and every ivory vessel, and every vessel of the most precious stone, and of brass and iron and marble,
 - 13. and cinnamon, and perfumes, and mixed ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and carriages, and the bodies and lives of
 - 14. men. And the fruits, the defire of thy foul, are gone from thee; and all those delicacies and that finery are gone from thee, and thou wilt find
 - by her, will stand afar off because of the terror of her torment; weeping and mourning, and saying:
 - 16. Alass! alass! for this great city, which clad herself in fine linen and purple and scarlet, and
 - was adorned with gold and precious frones and pearls! because in one moment all this great
 - 17. wealth was laid wafte. And every pilot, and all

C. xviii. the company in ships, and sailors, and such as live v. 18. by the sea, stood at a distance; and, as they saw the smoak of her burning, were crying out, What

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19. city was like this great city? And they cast dust upon their heads, weeping, and mourning, and crying out, Alass! alass! for this great city! from whose wealth all, that have vessels on the sea, grew rich: for in one moment she was laid deso-

20. late. Rejoice over her, O! heavens, and ye holy apostles and teachers! for your sufferings from her

21. hath God punished. And a mighty angel took up a stone like a huge mill-stone, and threw it into the sea, saying: With such violence will Babylon, that great city, be thrown down; and be

22. found no more. And a found of harpers and musicians and pipers and trumpeters shall be heard in thee no longer; and no artist of any kind shall be found in thee hereafter; and a found

23. of a mill shall no more be heard; nor a light of a lamp again shine in thee; nor a voice of a bridegroom and a bride be heard in thee any more: for thy merchants were the nobles of the earth, and with thy bewitching arts seduced all the na-

24. tions. And in her was found the blood of teachers and faints, and of all, who had been flain upon the earth.

C. xix. And, after these things, I heard as it were a loud
v. 1. voice of a great multitude in heaven, saying: Give ye praise unto Jehovah! The salvation, and the glory and the honour, and the power, be unto the
2. Lord our God! for his judgements are true and righteous; because he hath punished that great

A a 3 harlot,

- Ch. xix. harlot, who corrupted the earth with her fornication, and he hath required vengeance at her hand for
 - 3. the blood of his fervants. And they faid a fecond time: Give ye praise unto Jehovah! for her smoak
 - 4. goeth up for ever and ever. And the four and twenty elders, and the four living creatures, fell down and worshipt God, who was sitting on the throne, saying: Amen! Give ye praise unto Je-
 - 5. hovah! And a voice came out of the throne, faying: Praise our God, all ye his servants! and ye,
 - 6. who reverence him, both small and great. And I heard as it were a noise of a great multitude, and as a noise of many waters, and as a noise of mighty thunders, faying: Give ye praise unto Jehovah! for the Lord God almighty reigneth.
 - 7. Let us rejoice and be exceedingly glad, and give to him the glory: for the marriage of the lamb is
 - 8. come, and his wife hath made herself ready: and fine linen, clean and white, is given her to clothe herself therewith; for this linen is the righteous ac-
 - 9. tions of the faints. And the angel faith unto me: Write; Happy they, who have been invited to the wedding-fupper of the lamb! Then he faith
 - I fell down before his feet to worship him; but he faith unto me, Take care that thou do not this: I am but thy fellow-servant and one of thy brethren, who keep the testimony of Jesus. Worship God: for the spirit of this prophecy is the testimony of Jesus.
 - 11. Then I saw heaven opened; and lo! a white horse, and the name of his rider was Faithful and True; and he will judge and make war in justice.

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Ch. 3

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Ch. xix. And his eyes were like a flame of fire, and on his

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tice. And v. 12. head were many diadems: and he had a name

13. written, which no one knoweth but himself; and he was clothed with a garment dipped in blood;

14. and his name is, The word of God. And the armies of heaven, clothed in fine linen, white and

out of his mouth issueth a sharp two-edged fword, that he may smite therewith the nations: for he himself will tend them with a crook of iron; and he himself treadeth the press of the bitter wine of

16. the indignation of God almighty. And he hath upon his rayment, and upon his thigh, this name written: King of kings, and Lord of lords.

17. And I faw one angel standing in the sun; and he cried out with a loud voice to all the birds, that were slying in mid-air: Come kither, and gather yourselves together unto the supper of the

18. great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of horses and of their riders, and the flesh of all free-men and

19. flaves, both fmall and great. And I faw the beaft and the kings of the earth and their armies gathered together to make war upon the rider of

20. that horse, and upon his army. And the beast was seized, and with him the salse prophet, who shewed before him those wonders by which he seduced them, who had received the mark of the beast, and the worshippers of his image: and both were cast alive into the lake of fire burning with brim-

21. Stone. And the rest were slain by the rider of the horse with the sword, which issued from his

A a 4 mouth

Ch. xix. mouth: and all those birds filled themselves with their slesh.

Ch. xx. Then I faw an angel coming down from heaven,

- y. 1. with the key of the bottomless deep and a great
 - 2. chain in his hand; and he laid hold on the dragon, that old ferpent, the devil and Satan; and
 - 3. bound him for a thousand years, and cast him into the bottomless deep, and shut him up, and set a seal over him; that he might lead the nations astray no more, 'till the thousand years were ended; and after that he must be loosed for a
 - 4. Short time, And I saw thrones, to the sitters on which judgement was given; and I saw the souls of them, who had been slain for the testimony of Jesus and for the word of God, and who worshipt not the beast nor his image, and received not the mark upon their foreheads and upon their hand; and they came to life, and reigned with Christ
 - 5. that thousand years. But the rest of the dead came not again to life, 'till that thousand years
 - 6. was ended. This is the first resurrection. Happy and holy is he, who hath a share in this first resurrection! Over them the second death hath no power; but they will be priests of God and of Christ, and will reign with him for a thousand
 - 7. years. And, when that thousand years is ended,
 - 8. Satan will be loosed from his prison, and will go forth to seduce the nations in the sour corners of the earth, Gog and Magog; to assemble them for battle: whose number is as the sand of the sea.
 - 9. And they went up to the breadth of the earth,

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Ch. XX

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Ch, xx. and furrounded the camp of the faints, and the beloved city; but a fire came down from God out

10. of heaven, and ate them up. And the devil, their feducer, was thrown into the lake of fire and brimstone, to the beast and the false prophet; and they will be tormented day and night for ever and ever.

Then I faw a large bright throne, and one fitting on it, before whose face the earth and the heaven fled away; and their place was no more found.

12. And I faw the dead, fmall and great, standing before God: and books were laid open; and another book was opened, which is the book of life: and the dead were judged by the writings in those

13. books according to their works. And the fea gave up her dead; and Death and the Grave gave up their dead also: and each was judged

14. according to his works. And Death and the

15. Grave were thrown into the lake of fire. This is the fecond death. And, whofoever was not found written in the book of life, he was thrown into the lake of fire.

Ch. xxi. And I faw a new heaven and a new earth: for y. 1. the first heaven and the first earth had passed

away; and the fea was no more. And I John faw the holy city, a new Jerusalem, coming down from God out of heaven, prepared, like a

3. bride adorned for her hufband. And I heard a loud voice from heaven, faying: Behold! this is the tabernacle of God with mankind; and he will dwell with them, and they will be his people, and God himself will be with them as their own

God.

- Ch.xxi. God. And God will wipe away every tear from
- v. 4. their eyes; and Death will be no more: neither will mourning, nor crying out with pain, be here-

Ch.

V. 1

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- 5. after: for the first things are passed away. Then he, who was sitting on the throne, said: Behold!

 I am making all things new. And he saith unto me: Write; for these words are true and saithful.
- 6. Then he faid unto me: It is accomplished! I am the first and the last, the beginning and the end.

 To the thirsty will I give water from the spring
- 7. of life, without price. The conqueror shall inherit all things; and I will be his God, and he shall be
 - 8. my fon. But the wicked, and unfaithful, and abominable, and murderers, and whoremongers, and poisoners, and worshippers of images, and all deceitful persons, will have their portion in the lake of fire burning with brimstone. This is the second death.
 - 9. Then one of the seven angels, who had the seven phials full of these seven last punishments, came unto me, and said: Come hither; I will shew
 - ne away in the spirit to a great and high mountain; and shewed me the great city, the holy Jerusalem, coming down from God out of hea-
 - 11. ven, with the brightness of God; (now that, which gave it light, was like a stone most preci-
 - 12. ous, like a jasper-stone clear as crystal) and having a great and high wall with twelve gates; and, at these gates, twelve angels; and the names of the twelve tribes of the children of Israel were written
 - 13. on the gates: on the east, three gates; on the north, three gates; on the fouth, three gates; on the west,

from either here-Then hold!

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north, on the west, Ch.xxi. west, three gates. And the wall of the city had v. 14. twelve foundations, and on them were the names

15. of the twelve apostles of the lamb. And he, who was talking with me, had a golden rod to measure the city, and the gates, and the wall

16. thereof. And the city is a square, the length of it being equal to the breadth. So he measured the city with the rod, twelve thousand surlongs: the length and the breadth and the height of it

17. are equal. Then he measured the wall, one hundred and forty-four cubits, after the fize of a man,

was jasper; and the city was pure gold, clear like

19. glass. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. the fifth, a fardonyx; the fixth, a fardine; the feventh, a chryfolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chryfoprafe; the eleventh, a hyacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; each of the gates was a fingle pearl: and the street of the

22. city was pure gold, like transparent glass. But I saw no temple therein; for the Lord God al-

23. mighty is it's temple, and the lamb. And the city hath no need of the sun, nor of the moon, to shine therein: for the glory of God enlighteneth

24. it, and the lamb is it's lamp. And the nations of the faved will walk in it's light; and the kings of the earth will bring their glory and honour

25. into it. And the gates thereof shall not be shut

26. at all by day: for no night will be there. And

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C. XX

V. 10

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Ch. xxi. the glory and the honour of the nations will be v. 27. brought into it: and no defilement and abomination and lye shall come at all therein; but they only, who have been written in the book of life of the lamb.

C. xxii. Then he shewed me a pure river of living v. 1. water, bright as crystal, coming out of the throne

- 2. of God and of the lamb. Between the street of the city and the river, which flowed all round, was a tree of life, bearing twelve fruits, and yielding it's fruit every month: and the leaves of this tree are
- 3. to heal the nations. And nothing vile shall be in the city any more; but the throne of God and of
- 4. the lamb shall be there; and his fervants shall pay him a religious service, and behold his face;
- 5. and his name *shall be* upon their foreheads. And no night shall be there; neither have they need of a lamp or the light of the sun, for the Lord God enlighteneth them; and they will reign for ever and ever.
- 6. Then he faid unto me: These words are faithful and true; and the Lord God of the holy prophets hath sent his messenger to shew his servants the things, which must shortly come to pass.
- 7. Behold! I am coming quickly. Happy is he, who keepeth the words of the prophecy of this book!
- 8. And I John faw and heard these things: and, when I heard and saw them, I fell down to worship at the seet of the messenger who was shew-
- 9. ing me these things. But he faith unto me: Take care not to do this: for I am but thy fellow-servant, and

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C. xxii. and one of thy brethren the prophets, and of those v. 10. who keep the words of this book. Worship God. Then he faith unto me: Seal not up the words of the prophecy of this book: for the time is

11. near. Let the unjust be unjust still; and let the filthy be filthy still; and let the righteous be righteous still; and let the holy be holy still.

12. And lo! I am coming quickly, and my reward is with me, to render unto each according as his

13. work shall be. I am the alpha and the omega, the beginning and the end, the first and the last.

14. Happy are they, who perform his commandments! that they may have the privilege of the tree of life, and may go by the gates into the city.

15. But without are the dogs, and the poisoners, and the whoremongers, and the murderers, and the worshippers of images, and every lover and maker of a lye.

16. I Jesus have sent this messenger of mine to declare these things unto the churches. I am the root and the offspring of David; the bright morning-star.

17. And the spirit and the bride say, Come! and let him that heareth this, say, Come! and let the thirsty, who chooseth, come, and receive the wa-

18. ter of life, without price. Now I declare at the fame time to every hearer of the words of the prophecy of this book, If any one shall add to these things, God will lay on him the punish-

19. ments written in this book. And, if any one shall take away from the words of this book of prophecy, God will take away his portion from that

C. xxii. that tree of life and out of that holy city, which v. 20. are written of in this book. He, who is declaring these things, faith: I am indeed coming quickly.

Amen: Come! Lord Jesus!

21. The favour of our Lord Jesus Christ be with you all! Amen.

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CHAP. i. ver. 2. I follow the construction of the Syriac and Æthiopic versions; which seems to me most natural and obvious.

V. 7. those seasons of time, or the exact time: χρονους η καιgous: the same, I apprehend, as χρονους καιρων, or καιρους χρονων:
and equivalent to the translation which I have given.

V. 10. Several of the ancient versions thus correct the first clauses of this verse: And, while they were looking stedfassly, as he was going towards heaven. It is not material.

V. 14. I omit nat The denote in conformity to some MSS. and the Syriac, Æthiopic, Coptic and Vulgate versions; whose concurring testimony is always with me of very great weight.

V. 16. brethren: ανδρες αδελφοι: as ανδρες Γαλιλαιοι in ver. 11. are Galileans, and ανδρες πολιται are citizens, &c.

V. 18. This and the following verse are undoubtedly the words of the historian, explanatory of *Peter's* speech to the *Christian* world at large: for this circumstance must have been too well known to that company to require any mention of it by *Peter*. And upon this passage I have particularly spoken in my *Silva Critica*, parts ii. v. and Evidences of Christianity, remark xxxi.

V. 20.

V. 20. the book: βιέλω: properly a book; because the Pfalms were divided into various portions or volumes: see Heb. x. 7.

V. 25. this fervice of an apostleship: της διαμονίας ταυτης και αποσθολης: a hendyades, after the manner of those writers: see v. 17. Rom. i. 5. and note John x. 36.

left: magein: the word implies merely a change of place in this use. Our translation is quite wrong: see 2 John, Ep. 9.

Ch. ii. v. 1. Or-And, when the fiftieth day after the passover was come.

V. 3. distributing themselves: diamegicomeran: viz.—dispersing themselves towards each person in the room; as the Coptic translator understood the word: and it is a much more elegant and proper sense.

V. 6. upon this noise: γενομενης της φωνης ταυτης: for the wind seems to have been heard by the passengers in the street; and the wonder, of their speaking these languages, by degrees brought many others together: for I look upon the ότι to give the reason of their coming in crouds, and συνεχυθη to be a fort of hendyades, as I have expressed it. So the Arabic translator appears to have understood the passage.

V. 21. The phrase επικαλεισθαι το ονομα Κυριου · to call upon one's-self the name of the Lord—is in very many instances a Hebrew phrase for a religious man—one, who acknowledges the being and providence of God—one dedicated to his service: see Deut. xxviii. 10. I Kings viii. 43. Psalm lxxix. 6. Acts xv. 17. James ii. 7.

will be preferved : σωθησεται : fee Matt. xxiv. 13.

V. 23. when ye had mocked: προπαιξαντες. We are much indebted to the Arabic translator for preserving to us this excellent and genuine reading, instead of that insufferable word προςπηξαντες. This ridicule was a circumstance by no means to be omitted: see Matt. xx. 19. Mark x. 34. Heb. xi. 63. And the ανομων—the ungodly men—are the Romans, called often

often so by the evangelists: apaproxon: strangers to the fewish law, as I Cor. ix. 21.

V. 24. On the metaphors of this verse, see my Sil. Crit. ii. sect. xcix.

V. 25. concerning: εις: as προς is often used: see Heb. i. 7. and δια παντος: i. e. το που, I apprehend.

V. 26. body: oags: fee note on John vi. 51.

V. 30. The words—το κατα σαρκα ανασίησειν τον Χρισίον—are a manifest forgery, which absurdly anticipates and destroys the reasoning of the apostle; and are disowned by many MSS. with all the ancient versions but the Arabic.

would set: nations: or should sit: it may be either.

V. 33. The old translators understood design as ev design: and very properly in my opinion: fee Rom. viii. 34. &c.

V. 39. your furthermost posterity: Tous us manpay: this meaning is, I think, undeniable: for I know no other sense, in which Peter at present could make this declaration. The same phrase indeed occurs in Eph. ii. 17. and is intended to signify the Gentiles; but the subsequent history x. 34. will not allow that interpretation here.

V. 41. I look upon ασμένως to be an interpolation, because the sense, which it is intended to convey, is comprehended in the scriptural use of αποδεχομαι and αποδοχη: a peculiarity not observed by some injudicious scribe; who had discernment to see what the scope of the passage required, but not learning enough to discover the completeness of the phraseology. The Coptic, Vulgate, and Æthiopic versions do not own the word.

V. 42. of bread: του αρτου: literally the loaf: viz. the eucharifical loaf, thus spoken of in terms of emphasis and distinction.

V. 43. In the Vulgate and Coptic versions this verse ends with a clause similar to the first. I have no doubt but the words—εγενετο δε παση ψυχη φοθος—should follow the clause, which it now precedes, as the consequence of these miracles. I have modelled my translation accordingly.

Vol. II. Bb V. 46.

V. 46. at home: wer' ower: in private, in opposition to their devotions in the temple.

V. 47. I follow the old translation here, though I doubt it's suitableness to the scope of the passage. I should prefer the following, equally agreeable to the original: Praising God, with thankfulness, before all the people.

—And I fee no way so good of disposing of—επι το αυτο—
as connecting it with προςετιθει, as the Coptic translator has
done. As for the omission of—τη εκκλησια—that seems to
have arisen from the inability of the scribes to reconcile these
phrases together in the same clause.

Ch. iii. v. 11. The words, which I have here omitted, are not found in any of the ancient versions, except the Arabic.

V. 12. ability: εξουσια: this is the reading of the Syriac and Vulgate, and appears to me preferable to the other.

V. 15. author: agxnyor. We have no word in our language equivalent to this in it's various acceptations. It means here, one, who first in his own person exhibited an earnest of immortality—7115 Cons. The notion is otherwise expressed in 1 Cor. xv. 20.

V. 20. of old appointed: προκεχειρισμένον: which is the reading of various MSS. and of the Syriac and Arabic verfions: and this fentiment was calculated to ingratiate the Jews.

V. 22. listen to, or obey: ακουσεσθε: the future is here again used for the imperative: a common idiom of speech in these and other authors, as I have remarked before.

V. 25. I look upon Mr. Markland's most ingenious alteration of προφητειων for προφητων to be undeniably the genuine reading; very early expelled from the text by scribes not aware of this elegant oriental phraseology: though it be not authorised by any MS. or version hitherto examined. See the note in my Commentary on Matt. v. 9.

V. 26. appointed: avasinsas: I render thus merely to avoid ambiguity: fee v. 22.

Ch. iv. v. 9. welfare: ευεργεσια. I look upon the following clause—εν τινι οὐτος σεσωσίαι—to be explanatory of this word, and to fix it's meaning. See also Bp. Pearce.

V. 13. common men : idiwrai : i. e. privati-è plebe; and,

by consequence, generally unlearned.

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V. 16. The Syriac and Coptic translators read the words paregor and yradior mutually transposed: which I follow, as the original position of them.

V. 31. that dostrine: Tov horov: viz. the refurrestion: fee v. 2. 20. 29. 33.

V. 32. regarded: exeye: see the note in Musgrave's Euripides, Hippol. 882.

V. 33. great favour: xapis usyann: viz. from the people, in consequence of their efficacious testimony to the resurrection of Jesus: see ii. 47. Nor does yap in the next verse make any inference: and so the Syriac, Æthiopic, and Arabic translators.

Ch. v. v. 8. for no more: τοσουτου. Thus Euripides Hippol. 814. τοσουτον ισμεν we know thus much and no more.

V. 12. I have ventured to transpose the first clause of this verse without any other authority, than the manifest exigence of the passage, which is hereby rendered plain and regular. And all the perplexity occasioned by the 13th verse is most happily removed by adopting the reading of the Æthiopic translator, who often has preserved genuine words, corrupted in all our MSS. το δε κοιπον, ουδεις ετοκμα κωλυσαι (Castell in his Lexicon thinks μολαζειν) αυτους. And the τω Κυριω in v. 14. undoubtedly belongs to πισθευοντες. All this passage has occasioned much difficulty to the best commentators, who have attempted in vain to make it easy and intelligible.

V. 17. Spite and envy: Ensou: I could not otherwise give the

full fense of the original in plain language.

V. 20. Instead of ταντης, the Æthiopic, Syriae, and Coptic versions have ταντα: and very properly in my opinion, as the former reading is altogether inadmissible.

V. 24. Some MSS. and the Coptic, Æthiopic, and Syriat versions omit the words ο τε ίερευς.

V. 30. I understand nyeiper here in the sense of avaolnosi in iii. 22. and 26. which sense I could not otherwise express. See also xiii. 22. Matt. iii. 9. John vii. 52. and elsewhere.

V. 31. I look upon τη δεξια here, and ii. 33. to be for εν τη δεξια: fee Pfalm lxi. 2. LXX.

V. 33. they kept gnashing their teeth: demplores: or were exceedingly enraged: but there feems more beauty in preferving the figure, conformably to the genius of the original writers.

V. 34. to flay: ποιησαι: this feems the easiest construction of the language: fee xv. 22. James iv. 13.

V. 35. I follow the construction of the Syriac and Arabic versions.

V. 36. The Arabic, Æthiopic, and Syriac translators seem to have read—τινα ἐαντον μεγαν: but the adjective is by no means necessary to the sense, though convenient to the composition; which is more inharmonious and disjointed without that addition, than agrees with the taste of so good a writer. Theoc. xi. fin.

Δηλον ότ' εν τα γα κήγων τις φαινομαι ημες.

See viii. 9.

V. 38. I have translated here as if the last clause were a hendyades, as vii. 10. but I am inclined to think, that the passage stood originally thus: εαν η εξ ανθρωπων η βουλη αυτη, το εργον τουτο ματαλυθησεται.

Ch. vi. v. 3. I think ayou an interpolation: and so the Coptic version. Compare Exod. xxviii. 3. If. xi. 2. Ephes. i. 17. and other places.

V. 7. I follow the reading of the Syriac version here, as it gives a sense much more suitable to the passage and to probability: see Matt. iv. 25.

V. 10. The Arabic, Coptic, and Syriac translators read-6

Ch. vii. v. 20. very beautiful, or exceedingly comely: asses τω θεω: fee my Silva Critica, part ii. p. 51. Exod. ii. 2. and Heb. xi. 23.

V. 24. overpowered: καταπονουμενω: fee Lucian de Gymn. fub fin. Diod. Sic. xiii. 55. Theoph. Char. 8. fin.

V. 29. this matter: τω λογω τουτω: viz. of the murder of the Ægyptian, being known and noticed.

V. 42. gave them up again: εσίρεψε και παρεδωκεν: a well known Hebrew idiom; as in xv. 16. where fee the note.

V. 43. Rephan: fo fome MSS. and the eastern versions. It is the Coptic name of Saturn: see Kircher's Prod. Copt. p. 147.

V. 55. a divine brightness: δοξαν θεων: see note on Luke ii. 9. And ἐσθωτα—like other words of posture on many occasions, as I have elsewhere remarked, is simply equivalent to οντα: compare ii. 34. with Rom. viii. 34. Eph. i. 20.

V. 57. I had conjectured upakarros to be the true reading, and find that others had preceded me in this. As the alteration is so consonant to the spirit of the passage, and is authorised by one MS. I have not scrupled to adopt it. Compare John i. 15. vii. 28. 37. where, as in other places, the same expression is similarly employed.

V. 59. appealing to them: επικαλουμένον. Our evangelist would have offended grossly against the rules of grammar, had he left the verb in this sense without it's substantive; and the propriety of composition requires some substantive, that has just preceded, which can be no other than the actors of this tragedy. And this well agrees with vv. 56 and 57. The Æthiopic translator renders: And Stephen CRIED out and said.

Ch. viii. v. 1. only: µovov. This addition is found in the Syriac and Arabic versions.

V. 6. from hearing the nature of his doctrine: EV TO ANOUEL, autov. I faw, that the tenour of the passage required this reading; and, upon consulting the ancient versions, was con-Bb3 vinced,

vinced, that the Syriac and Æthiopic translators so understood the place. The Coptic and Vulgate acknowledge no pronoun at all after the verb; dissatisfied, I suppose, with aurous.

V. 10. I have rather given the purport of the last clause, than the literal translation of it; because this idiomatic substitution of the abstract for the concrete, as grammarians express themselves, neither furnishes a clear sense, nor is so suitable to the genius of our language. The Messah, I presume, is intended by this description; whom the Samaritans, as well as the Yews, were expecting: see John iv. 25.

V. 20. The former part of this verse is one of these formularies, which ought not to be rigorously translated: like many amongst ourselves, where the original meaning is quite lost fight of. And I connect the next clause with what sollows. See Bowyer.

V. 22. this deceitfulness: ἡ επινοια: viz. in joining thyself to us with such sordid and fraudulent intentions. So the Syriac κλω. Λεων γηρασας, και μη δυναμενος διαρκεσαι αυτω εις τροφην, εγνω δι' ΕΠΙΝΟΙΑΣ τι πραξαι: Æs. Fab. 1. ed. Oxon. 1698.

V. 26. I have followed the example of the Syriac and Æthiopic versions in disposing of the words aurn solly spanes: which, however, have much the appearance of interpolation from the margin.

V. 32. the butcher: Tow XELPONTOS: this, in my opinion, is the meaning both of this word and the Hebrew term in If. liii. 7. because the notion of *Shearing* neither suits a lamb nor the uniformity and application of the passage. See Nahum i. 12, and my Silva Critica, i. p. 43.

Ch. ix. v. 5. The Vulgate, Coptic, and Æthiopic versions make no mention of suppos, and, I think, very properly.

a goad: usvrpa: fee our translation at Judges iii. 31. and elsewhere.

V. 8. The Vulgate, Æthiopic, and Syriac read under. The Coptic is doubtful.

V. 11

VV. 11 and 12. I have run the construction of these verses together, as the Syriac translator has done.

V. 14. that call themselves by thy name: Tous ETIMADOUPLEVOUS TO OVOMA GOV: see note on ii. 21. viz. that profess themselves to be thy disciples, or otherwise distinguish themselves as thy followers: for the term Christian was not yet current: see xi. 26. at least in the world at large, though it might have been used before that time by themselves among each other.

The Arabic version agrees with mine.

V. 16. Upon this verse, see Mr. Markland's excellent note in Bowyer. But so is often omitted by all writers: and it is plain to me also, that the Æthiopic translator read no auror in his copy.

V. 20. All the ancient versions, except the Arabic, read Jesus here instead of Christ: and no man can doubt the truth of this reading, who attends to the passage. And this instance among many others, when such numbers of MSS. are erroneous, proves the great value of these versions.

V. 21. Judging from the manner of these writers, I had conjectured the for whe: and, on consulting the Syriac, I find him expressing both words; whom I follow here.

V. 22. Here, as in v. 20. Saul's own words, in my opinion, are quoted. This is altogether in the spirited manner of our historian: see my Silva Critica, i. p. 22.

was gaining confidence: Eveduvapouro: fee v. 27.

V. 31. peace: ELPHYNY: not merely rest from persecution, but prosperity and success: for this is the scriptural meaning of the word peace.

V. 31. The phrase—οικοδομουμεναι και πορευομεναι—is that fort of Hebrew idiom, which is found in Gen. viii. 5. and noticed somewhere above.

the support: τη παρακλησει: or patronage, or encouragement: fee the note on John xiv. 16.

V. 36. I have left out the impertinent explanation in this verse, because, even if no interpolation, it must be either ridiculous or unintelligible in a translation.

V. 41. Literally, in our own idiom: "Then he gave her a hand."

Ch. x. v. 14. The Æthiopic version takes no notice of the words n anabaprov: and, as they are probably an interpolation from v. 28. or a marginal note, and in any case of no service, I have followed the example.

I have no better opinion of the authenticity of this clause in ch.' xi. v. 8. compare v. 9. of the same chapter. These marginal expositions were very liable in process of time to usurp a station in the text.

V. 17. The Cambridge MS. reads: ως δε εν εαυτω εγενετο—which leads to the true sense of the passage: though the verb is not necessary, if we thus point the passage: ως δε, εν εαυτω, διπτορει—.

V. 21. The ancient versions unanimously omit the words—τους απεσθαλμενους απο του Κορνηλιου προς αυτον.

V. 30. white: λαμπρα. So Polybius, p. 578. ed. Cafaub. Ηξιου τηθενναν αυτώ ΛΑΜΠΡΑΝ ευθεως ετοιμασαι τουτο γαρ εθος εσθι τοις τας αρχας μεταπορευομενοις. So Perfius v. 176.

Jus habet ille sui, palpo quem ducit hiantem CRETATA AMBITIO?

V. 36. I have given no more than a liberal translation of this verse, which has hitherto appeared so clumfy and perplexed, according to a new turn, highly agreeable to the manner of our elegant author. It is the same, whether we understand xuplos as idios—BELONGING to all; or as eξουσιασθίκος—extending it's EFFICACY and AUTHORITY to all.—And I have endeavoured to exibit the construction of the whole passage in a form easy and intelligible to the English reader.

V. 37. Both the Syriac and Arabic translators introduce this verse with some conjunction.

V. 47. I have given this verse according to what appears to me the most natural construction; which the original equally well admits.

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Ch. xi. 5. firings: apxais: the word has the fame meaning in Diod. Sic. p. 32. ed. Rhodom. though unnoticed by the lexicons.

Ch. xii. v. 7. awakened: nysips: fee v. 6.

V. 19. to be carried away for execution: απαχθηναι: or to prison: fee Silv. Crit. ii. p. 131. on the place: but the former meaning feems preferable here. Two annotators in Bowyer acquit themselves most miserably upon this verse.

V. 19. The proper construction of this place is as follows:

και, κατελθων απο της Ιουδαιας, εις την Καισαρειαν διετριθεν: where

εις is used for εν, as in a hundred passages besides: which
makes Mr. Markland's hesitation and difficulties on this occasion so much to be wondered at,

Ch. xiii. v. 8. These interpretations, of one oriental word by another, it is impossible to represent justly in a modern translation. See Castell's Lexicon in Diw; though his explanation may be doubted.

V. 10. making crooked: διασθρεφων: exactly contrary to the conduct of the baptist and our faviour, Matt. iii. 3. Luke iii. 5.

V. 12. this doctrine: In oldann: the thing itself inaccurately put, through brevity, for it's concomitant effects.

I follow the common reading, because it makes no alteration in the sense of the passage: but I believe the original text to have stood thus, according to the Syriac and Æthippic versions:—επισθευσεν, εκπλησσομενος, τη δίδαχη του Κυριου.

V. 18. fed: ετροφοφορησεν: fee my Silva Critica, i. p. 108. and fo the margin of some English bibles.

V. 24. appearance: e150dou: viz. his entrance on his public ministry.

V. 25. This feems to me best without an interrogation. The reading of the Alexandrine MS. is very good and elegant; τι με fee Silva Critica, part ii. p. 22. on Matt, xii. 6.

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V. 28. I had conjectured exports, referring it to Pilate: and I found afterwards that Bishop Pearce had fallen upon the same emendation. But it is unnecessary: for cause is put for just cause: compare xxiii. 29.

V. 29. cross: Eurou: literally—a piece of wood: and so v. 30. x. 39.

V. 32. by fending: avachnous: literally—by raifing up: in the same sense as v. 23. vii. 37. iii. 26. where see the note. But this translation would be ambiguous, and consound this argument with another distinct from it, which immediately sollows. The mission and resurrection of Christ are separately mentioned, and reasoned upon.

V. 36. life: YEVER: and this feems to be the meaning of the word in viii. 33. also: like YEVERIS, Matt. i. 1.

V. 39. I have given this variation from the original for the fake of perspicuity, by a greater uniformity of confiruction.

V. 41. hide yourselves: apanoonte: through assonishment and shame: see Luke xxiv. 31. Matt. vi. 16.

V. 42. The readings of this passage are very various, and I once thought differently of it from my present opinion. But I forbear a long critical disquisition here, and shall content myself with observing, that the τα εθνη mean Gentile proselytes to Judaism, spoken of under the denomination of worshippers of Jehovah—οι φοδουμενοι τον θεον: v. 16. and x. 2. and of devout proselytes—των σεδομενων προςηλυτων—below, v. 43. The want of this discovery gave rise probably to the omission of τα εθνη in some versions and MSS. and to the difficulty of the passage in the eyes of the commentators. Hence also arose the interpolation of the impertinent words των Ιουδαίων, unnoticed by the Syriac, Æthiopic, Coptic, and Vulgate versions.

V. 46. I look upon the phrase—αξίους κρινετε ἐαυτους—to be exactly the same as αξίουτε ἐαυτους: and have translated accordingly.

V. 48. glorifying God: son Eafor von Seon: so the Syriac and

and Ethiopic versions read the passage; and they preserve more genuine readings, that seem to have been long supplanted, than any other: the former, I presume, from it's antiquity, and the latter both from that cause and it's exemption from meddling correctors and the contagion of other versions, through the singularity of the language.

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I have given the last clause, as, I apprehend, the writer in my fituation would himself have represented it; but the Jews always exprest themselves as men, who attributed all events to the immediate agency of the deity. I esteem—
οσοι πσαν τεταγμενοι—equivalent to οσοι εταξαν εαυτους, οτ αξιους εκριναν εαυτους—as in ver. 46. Compare xx. 13. 1 Cor. κνι. 15. 1 Tim. i. 16,

Ch. xiv. v. 10. The Syriac version adds: I command thee, in the name of the Lord Jesus Christ, to stand upright on thy feet: but I am now inclined not to think this addition genuine, as it is not acknowledged by the other ancient versions, and particularly the Æthiopic. The Coptic, on this and some other occasions, has been wrongfully pressed into this service by those, I suppose, who were unacquainted with that language; and the testimony of that translator to this addition is quoted with great unanimity by Wetslein, Griesbach, and Dr. Owen.

And in the last clause I follow a reading of the MSS. whether armaaro or expansero, which is countenanced by some of the ancient versions, and gives a much more striking and probable turn to the passage.

V. 13. the guardian-god of the city: Too orto; who THE WO-NEWS: fee Silva Critica, i. p. 88. though his statue might be placed at the entrance of the city: from which practice, I suppose, the expression itself was derived.

V. 17. good cheer: supporums: see the note on Luke xis. o.

Ch. xv. v. 1. ye circumcife yourselves: wepresumose: this

feems more proper language to adults. We should say familiarly: Except ye get yourselves circumcised.

V. 2. differed in opinion: σίασεως. So Lysias in Orat. Funeb. Στασιαζουσης της Έλλαδος ώτινι χρη τροπώ τους επιοντας αμυνασθαι. And Ælian. var. hist. ii. 34. Ω βελτισίοι, τι σίασιαζετε και διαφερεσθε ύπερ ολιγων ήμερων; see also below xxiii. 7.

V. 3. fent: προπεμφθεντες: or commissioned, or deputed: fo I understand the word with the Syriac, Arabic, and Æthiopic translators, rather than in the sense of deducti, with our version and the Vulgate. The Coptic admits of either interpretation. It is probable, however, that the true reading is εμπεμφθεντες: see xiii. 4. to which the Æthiopic version agrees in both places, and the Arabic.

V. 4. were received with approbation: απεδεχθησαν: fee the note on Luke xii. 40.

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by their means: μετ' αυτων: i. e. cum illis—illorum ope; as God's instruments: so xiv. 27.

V. 5. Upon this verse, see Silv. Crit. i. p. 21. I since observe the same discovery in the margin of some of our English Testaments.

V. 7. made choice of us: εν ήμων εξελεξατο: concerning this Hebrew phraseology, see Masclef's Hebrew Grammar, i. p. 328. Not all, even of the eastern translators, perceived this peculiarity. Τινας seems to be understood.

V. II. these men: Exerver: that is, I apprehend, Paul and Barnabas; whose conduct and opinions Peter was patronising. I can make nothing of the passage, by a clear construction, in any other way.—I now see, that Dr. Owen also proposes this interpretation.

V. 14. Some time ago: πρωτον: this alludes to the ap' ημερων αρχαιων of Peter in v. 7.

for his name: επι τω ονοματι αύτου: viz. to be called after himself, like the Jews, the PEOPLE OF GOD: see 1 Pet. ii. 10. and note above on ii. 21.—Or, without επι, as the

the Syriac translator feems to have read: or without the phrase altogether, as the Æthiopic.

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V. 16. again: ανασίρεψω: this is a Hebrew idiom, for παλω: fee Pfalm Ixxvii. 41. Gen. xxvi. 18. and the other versions there: Joshua v. 2. and the Syriac: Eccles. ix. 11.

V. 17. who are called by my name: εφ' ούς επιμεκληται το ονομα μου επ' αυτους: i. e.—who are my creation and my children in reality as well as the Jews. But the LXX's version seems by no means to represent the prophet's meaning, and the original Hebrew may require correction: for the scope of the context leads to this sense: and all the Gentiles, that they MAY BE CALLED BY MY NAME.

V. 19. improper trouble: παρενοχλειν: fee my Silva Critica, i. p. 108.

V. 20. the facrifices to idols: των αλισγηματών των ειδώλων: fo the oriental versions, and the lexicographers: see Wetslein and v. 29.

V. 27. with them: και αυτους: either thus, or μετ' αυτων is to be supplied, as the Syriac.

V. 30. went away: απολυθεντες: and not dismissed, as our version renders the word: so iv. 23. It is an equivalent expression to that in Luke xii. 36. See note on Matt. ix. 15.

V. 31. encouragement: παραμλησει: fee v. 10. and note ix. 31.

V. 34. I do not see sufficient reason for omitting this verse. The *Vulgate* and *Coptic* retain it; and, I doubt not, the *Æthiopic* also, though one word in him has been corrupted.

V. 36. ήμων is omitted by the Vulgate, Syriac, and Coptic versions.

C. xvi. v. 2. about Lystra: εν Λυσίροις: this word, I apprehend, means the town Lystra and it's environs; as xiv. 8. otherwise called in xiv. 6. Λυσίραν και την περιχωρον.

V. 6. that part of Asia: viz. the lesser, or proconsular,

Asia:

Asia: rn Aoux: this, I apprehend, is the meaning in the N.T. when the article accompanies the word; though the passage may not always require this distinction. See ii. 9. xix. 10.

V. 7. the spirit of Jesus: To TVEUME TOU INGOU: this is the reading not only of the Vulgate, but of the Syriac, Æthiopic, and Coptic versions, whose united authority is to me irrefistible. The reader may fee fomething to this purpose in my Enquiry into the Opinions of the first Christian Writers concerning Jesus, p. 36. and 220.

V. 10. God: 6 9tos: this is the reading of the Vulgate, Coptic, and Æthiopic versions.

V. 13. the city-gate: The wulns The wokens: this is the reading of the Syriac; the Coptic and Vulgate have The TUAMS: from whose MSS. the similarity of the two words had probably driven one: and this might be the case very early with other MSS.

was usually made: Evopuleto sivai: viz. in a house erected for that purpose: see Luke vi. 12. I now prefer this acceptation to the fense, adopted by some of the versions, of falling in with a building and supposing it intended for that purpose; for the apostles had been at Philippi some days, and feem to have gone out deliberately on the fabbath to this fpot.

V. 19. this hope: 'n EATIGE viz. the spirit, as the Syriae and Coptic translators rightly understood the passage. And hence Junius's conjecture of exerure, for expasse, becomes altogether needless. Those translators feem to have readεξηλθεν εξ αυτης.

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I follow that most valuable of versions, the Æthiopic, in omitting ent rous apxortas. The critics in Bowyer most erroneously affert, that the Syriac and Arabic interpreters also omit the words.

V. 30. to be safe: ina owdw: viz. to avoid punishment for what has befallen the prisoners and the prison: not doubting, but those men, who had occasioned such extraordinary events,

events, could deliver him from the power of his superiours. This is beyond all doubt the sense of the passage, though Paul in his reply uses the words in a more extensive signification: a practice common in these writings.

V. 31. all: mas: fo the Æthiopic.

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y s, Ch. xvii. v. 3. proving thereby: παρατιθεμένος: see Toup in Suid. voc. Τηλεφος.

V. 5. moved with envy and vexation: ζηλωσαντες: the full meaning of this word in the original cannot be adequately represented by a fingle term: see note on v. 17. of this book.

V. 18. We should say, in familiar phrase: What would this prate-a-pace be at? On this verse, see Silv. Crit. part. ii. sect. cvi.

V. 19. Mr. Toup has convinced me, that the negative adverb has been lost before δυναμεθα. See that very learned critic in Suid. voc. σωερμολογος.

V. 22. much, or rather, given to religious worship: describations of this power of the comparative degree is well known to scholars: and I render religious worship rather than superstition, because we cannot suppose, that a man of Paul's address and good sense would begin with a censure of those hearers, whom he wisht to conciliate.

V. 23. deities: σε ε ασματα: fo 2 Theff. ii. 4. including their temples, altars, fhrines, and whatever related to their public worship.

among other things; nat: this is the power of that conjunction on such occasions.

V. 25. I once thought this verse to be directed against image-worship; but I now prefer the sense given in the present translation, in allusion to their sacrifices, stately temples, and costly images and offerings.

The Syriac and Æthiopic versions take no notice of was ta warta: if any thing must be retained, to which I incline, I prefer the reading of the Arabic, wara warta.

V. 26. one blood, or man: for fo we might renden, whether

ther we read αίματος, (see note on xx. 28.) or omit it with Æth. Vulg. and Copt. and supply ανθρωπου from ανθρωπων.

V. 27. All the ancient translators but the Arabic have του Θεου. God.

V. 30. I have given that fense, which appears to me most correspondent both with the scope and phraseology of the context. Let the learned judge of it's propriety. Some of the ancient translators seem to me to have had the same notion of the passage.

V. 31. The words here inferted—of whose appointment—are necessary to prevent ambiguity: for, without them, it would not have been clear, to which of the preceding propositions this affertion ought to be directed—the fettled day—the just judgement—or the appointed judge.

V. 32. began to laugh: εχλευαζου: or, as we should say, to ridicule; as a most extravagant doctrine. But the word ridicule is not sufficiently vernacular. Or kept laughing: implying continuance.

Ch. xviii. vv. 5 and 6. This passage has much puzzled the critics and commentators. The translation, which I have given, is perfectly agreeable to the original: though, at the beginning of ver. 6. I read on instead of de, as the Syriac translator appears to have done. I leave entwazauevos, as I found it, though I am partly inclined to think it means here—throwing off his garment: which exhibits a striking image of the conduct of the apostle: "As I throw off this cloak, so I relinquish all further concern with you." See xiii. 51.—And yet—shaking his upper garment—in anger: as xxii. 23.

The Syriac connects—απο του νυν—as I have done. This disposition gives a degree of abruptness to the periods, more fuitable to an angry man.

VV. 9 and 10. I have distributed the clauses in their natural order for the sake of perspicuity.

in this very city: in to to to town: viz. where thou hast met with so much opposition and ill usage.

V. 11. The words ev aurois seem to have been transposed from the place, where I have reinstated them; whether truly or not, is of little moment, as some word is wanting in the former clause, and is differently supplied in the ancient versions.

V. 13. our people: τους ανδρωπους: i. e. the Jews; fee the note in my Commentary on Matt. x. 17.

V. 14. I insert, with the Syriac, n before monnow: nor is it either worth while or, perhaps, practicable to point out the exact difference of the words here used.

V. 15. I read xoyw with the Arabic version.

V. 17. them: τουτων: viz. the Greeks: these he connived at, though he interfered between the apostle and the Jews.— But, in truth, I am inclined to approve what seems to have been the reading of the Arabic translator: Και ουδενι τουτων του Γαλλιωνος εμελεν: and none of these cared for Gailio: because he had declared his determination not to interfere with their religious differences.

V. 18. left: αποταξαμενος: literally—detacht himself from: fee v. 21.

V. 19. The early introduction of the clause—naneurous nates autou—which would naturally have come at the end of ver. 21. has induced the Syriac to omit it as spurious. But it is inserted preparatory to what is related from ver. 24. &c. after the author had proceeded in his narrative concerning Paul.

V. 24. well-informed: Noy105: or eloquent: fee Wetstein: but the former meaning feems to me more pertinent. We should fay—a fensible and intelligent person: a man of words or reasons.

V. 25. I once thought, with the critics in Bowyer, that the negative had been lost from this verse, as from xvii. 19. but the turn, which I have now given to the passage, seems to escape all difficulty.

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V. 27. to receive courteously: αποδιξασθαι: see the note on Luke viii. 40.

by his gift: dia THE XAPITOS: literally—by this gift:—meaning his well-informed mind, mentioned above, ver. 25.

Ch. xix. v. 5. The Vulgate, Coptic, and Æthiopic versions take no notice of Xpiolov, and properly, in my opinion.

V. 9. doctrine: odov: this, I think, is preferable for the fake of perspicuity, when the word is not accompanied by Kupiou or Oeou: and perhaps, in our language, when it is. So the Æthiopic.

V. 19. magicians: των τα περιεργα πραξαντων: fee my Sile Crit. part ii. on this place: fect. cix.

V. 20. Three of the ancient versions have Ocou, and not Kupiou.

V. 33. It is no easy matter to adjust the true reading of this passage: but I will attempt to point it out on some future occasion.

V. 37. The word ispoon hour feems to bear in this place a more loofe and general fignification, like the Latin corresponding word facrilegus.

V. 40. I follow Mr. Markland's statement of the text: ουθε δυνησομεθα αποδουναι λογον περι της συσθροφης ταυτης: which is the reading of the Æthiopic and Arabic versions.

Ch. xx. v. 4. The Vulgate, Æthiopic, and Coptic versions agree in omitting the words axes The Asias.

I have inferted the words of Lystra upon the authority of the Syriac version: and they seem wanting to complete the uniformity of the passage.

V. 22. I have given what appears to me the clear fense of the phrase δεδεμενος τω πνευματι: but I should have adopted the ingenious idea of Dr. Mangey, if these words in his sense had not unsuitably anticipated the following verse. Perhaps, says the Doctor, In my mind already bound: presaging his imprisonment.

V. 23. I follow the reading of the best ancient versions, the Syriac, Coptic, and Æthiopic.

V. 26. Our translators supposed the phrase of our historian to be equivalent to μαρτυρομαι όμας: which is a very different thing. See Eur. Med. 22. 619. and Suidas and Hesychius in voce.—And all the old translations, but the Vulgate, end this verse with ύμων.

V. 28. take care to feed or tend: προσέχετε ποιμαινείν: I judge this to be the true conftruction. So Eur. Iph. Taur. 113. 'Ορα δεμας καθείναι. See Matt. vi. 1. Prov. iv. 1. LXX.

the church of God: The EMMANGIAN TOU SEOU: I have altered my opinion of this passage, and have determined for this reading from the fame confiderations, that would have influenced me in the case of any indifferent and uncontroverted text. It is the reading of the Æthiopic version, whose authority is with me irrefistible on this occasion : fee note xvi. 7. and most unjustifiable is this affertion of Griesbach, Æthiops habet vocabulum quo semper utitur, sive 9505 in Græca veritate legatur, sive wogios: neutri igitur lectioni favet: which is infamously false. On the contrary, as far as my recollection will carry me, this translator NEVER employs the word here introduced, but to fignify the SUPREME GOD ALONE. See Castell's Lexicon in the word בהר This was my first inducement to retain this reading. My next was, the variation between the Syriac and Coptic versions; the former of which has the church of the MESSIAH; and the latter, the church of the LORD: and this want of uniformity excites in me a strong suspicion of interpolation in consequence of the peculiar sentiments of the translators, or the authors of those MSS. which they followed.

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his own fon: Too voice aimatos: literally his own blood? but, as this expression could answer no good purpose, and would unavoidably lead those unacquainted with the phraseology of these languages into erroneous doctrines and impious conceptions of the deity, I could not justify myself in employing it in this place. So blood is used for man in xvii. 26. and Matt. xxvii. 4. So Homer II. Z. 211.

Ταντης τοι γενεης τε και ΑΙΜΑΤΟΣ ευχομαι ειτάι.

'AIMA σοφού Φοιδοιο, και ευπαλαμοιο Κυρηνης:
Says Nonnus D. lib. v. p. 152. And the scholiast on Eur.
Orest. 1239. Says: 'AIMA δε οἱ ΠΑΙΔΕΣ, γενος οἱ αδελφοι,

Projice tela manu, SANGUIS MEUS!

See farther Davies on Cicero de finn. i. 10. note 2. This is well known, and supplies the most easy and obvious interpretation of this most disputed passage. See also Mr. Henley's note in the appendix to Bowyer's Criticisms, who first excited in my mind the notion of this acceptation, and to whom therefore the entire applause, justly due to this excellent solution of so great a difficulty, ought in all reason to be given. If no passage of the N. T. quite parallel can be found, we should recollect, that Luke is an elegant writer, and does not confine himself to the narrow limits of Hebrew phraseology, as might be shewn by many instances.

V. 31. The ancient versions agree in adding υμων at the conclusion of the verse.

V. 34. I do but follow feveral critics in connecting παντα with ὑπηρετησαν.

V. 35. Several of the old translators read 700 20700 instead of Two 20700.

Ch. xxi. v. 4. The rous in the original before mathras, must either be a mistake for rwas, or ought to be omitted altogether.

kept, or were, telling: ελεγον. The Syriac translator gives the force of this tense by rendering, Were telling him every day.

V. 7. On this verse, see Mr. Markland in Bowyer.

V. 20. All the old versions, but the Arabic, are unanimous in reading Θεον instead of Κυριον.

V. 21. The words of the law are found in the Syriac and Æthiopic versions; and, whether genuine or not, are better inserted in a translation. Or we might render with a shorter supplement: Nor to walk in our customs.

V. 22.

V. 22. what then is to be done? τι ουν εσιι; fee Mr. Mark-land's note in Bowyer. So also Athenaus, vi. p. 266. Τι ουν εσιιν; ανδρα σε δει γενεσθαι καλον κάγαθον.

V. 38. ruffians: σικαριων: equivalent, if I mistake not, to anosow: murderers, or cut-throats: see note on Matt. xxvi. 55.

Ch. xxii. v. 9. I am inclined to omit the words—xau εμφοδοι εγενοντο—which appear to have been inferted with a view to the following clause, seemingly contradictory to the former narrative of this transaction in ix. 7.—So also the Vulgate, Syriac, and Coptic versions.

understood not: our necovar or heard not distinctly: as the word frequently fignifies in scripture. It seemed to them a confused found.

V. II. the excessive brightness of that light—της δοξης του φωτος εκεινου: fee the note on Luke ii. 9.

V. 14. hath specially chosen thee for himself: προεχειρισατο σε: i. e. I apprehend, προ των αλλων.

V. 16. All the ancient versions, except the Arabic, agree in reading το ονομα αυτου.—And for a justification of the translation here, see note ii. 21. The same meaning should have been given by the interpreters to Ep. Clem. ad Cor. sect. 58. See also Gen. xlviii. 16. Is. iv. 1. LXX.

V. 20. gladly confenting: συνευδοκών: viz.—was well pleased like the rest.

V. 25. All the old translators read προετειναν.

V. 26. Several of the ancient versions omit ¿pa: but I retain it, with the Æthiopic.

V. 29. The Arabic translator was aware of the inconsistency of the present reading of this verse with what follows, and reads, ότι ην αυτώ δεδομενος · as if the text had once stood ότι ην αυτώ δεδεμενος. I had thought the difficulty might be removed by supposing the phrase to be elliptical, as thus: because he had bound him for scourging: but I now preser the omission of the clause altogether, upon the authority of the Æthiopic

version and the exigence of the context. Many interpolations of marginal notes, still undetected, desorm, I am persuaded, the pages of the N. T.

Ch. xxiii. v. 5. I did not consider: or: I was not aware:

V. 6. ελπιδος και ανασθασεως—is evidently a hendyades.

V. 8. both these: τα αμφοτερα: viz. spiritual beings and a resurrection.

V. 27. the foldiers: τω σηρατευματι: more exactly—the army, or the garrison.

Ch. xxiv. v. 3. On this place, fee my Silva Critica, part ii. fect. cxii. I have given what appears to me the most easy representation of the original.

V. 7. violence: βιας: this word feems connected best with the former verb: but I am inclined to think that it means here—force, or number of men.

V. 11. now thou must know: durantered or yrwan: the original seems to be well represented by this vernacular form of speech; which is conformable also to several of the old versions.

V. 16. As the fense of this verse is persectly clear, I shall not dwell now upon the *phraseology*; which is liable to some exception.

Ch. xxv. v. 6. The reading, which I here follow, is that of all the ancient versions, but the Arabic. The Vulgate, moreover, inserts the negative before massions.

V. 7. the Jews of Jerusalem: οι απο Ιεροσολυμων Ιουδαιοι: fee Matt. xv. 1. and note on Luke ix. 38.

V. 11. I should not think much: ου παςαιτουμαι: we should fay in modern phraseology—I would not deprecate death.

V. 12. I disapprove, with Mr. Markland, of the interrogation in the reply of Festus.

V. 24.

V. 24. crying out again and again: επιθοωντες: i. e. vehementer et continuò clamantes. Thus Hom. Il. N. 460.

- αιει γαρ Πριαμώ επεμηνιε δίω:

where the fcholiast fays: ΕΠΕΜΗΝΙΕ, ΕΠΙΜΟΝΩΣ ωργιζετο.

Ch. xxvi. v. 3. The word emissaueros, retained in our English version, is acknowledged by none of the ancient translators, but the Syriac.

V V. 3. and 4. I have endeavoured, with a first fidelity to the original, to give a clearer translation of these two verses.

V. 11. the name of Jesus: these words, which the context evidently requires, are happily preserved in the Syriac and Æthiopic versions. The Arabic has only him—viz.—Jesus.

V. 23. falvation: φ_{ω_5} : fo it feems better to render here, as there is no other word to fuit the figure of light in the fentence. Thus *Homer* II. Z. 6.

---- φοως δ' έταροισιν εθημεν :

Φοως, χαραν, ΣΩΤΗΡΙΑΝ: fchol. ibidem: and Euripides, Orest. 243. where the fcholiast interprets in the same manner. See Merrick's note on Tryphiodorus, ver. 416.

Ch. xxvii. v. 14. against them: uar' aurns: literally—against it: viz.—the purpose, just mentioned: but this would not have been so clear in a translation. Or, perhaps, "against the ship."

V. 17. I have occasionally inserted a word or two to make more plain the technical brevity of the original.

V. 19. the lading: Thy GREUNY: having thrown away before vessels and furniture and other articles of less value.

V. 21. I have no doubt but the first clause of this verse ought to be connected with the foregoing, as a reason of their imminent danger, when they were unable to make way, nor knew how to steer. This was probably a corn-vessel (see Markland in Bowyer on ver. 2.) and most of her lading had been thrown over-board: ver. 19. and it is probable, that the

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passengers had been reduced to a small allowance. Besides,

V. 33. I always esteemed the words—μηδεν προσλαθομενοι to be an impertinent interpolation: and I find, that the Syriac and Æthiopic translators take no notice of them.

V. 39. to fave: εμσωσαι: this is the reading of the Coptic and Æthiopic versions, and a happy conjecture also of Mr. Markland's. It appears to me genuine.

Ch. xxviii. v. 16. where he pleased: nat' iavrov: this seems to me the meaning of the phrase in this place; and so it was understood by the Syriac and Æthiopic translators. But the words have been unfortunately omitted in the text.

V. 25. concerning: προς: fo Heb. i. 7. 8. and many other passages of these writings.

ONTHE

EPISTLE TO THE ROMANS.

CHAP. i. ver. 1. called to be an apostle: κλητος αποσίολος: more exactly—a called apostle; in contradistinction to those chosen by our Lord upon earth, John vi. 70. and to one appointed by lot, Acts i. 26.

the gospel of God: ευαγγελιον θεου: more properly—a divine message of good tidings:—or—glorious good tidings.

V. 4. a son of God: viou 9εου: viz. a divine character—a teacher divinely commissioned: and for the sake of perspicuity, which it is not possible to preserve on some occasions by a literal exhibition of the disjointed and numerous clauses of eastern phraseology, I have connected δυναμει and ανασίασεως together.

V. 5. χαριν και αποσίολην is evidently a hendyades. So Horace, Od. iv. 8. 14. Spiritus et vita, for Spiritus vitæ: to produce no more instances of a common form of speech in the best authors. We might render—By whom I was graciously appointed an apossle.—And I have ventured to give a freer translation of this verse, to avoid obscurity.

V. 7. I prefer 9 sou in the connection, which I have given it, as more conformable to other passages.

V. 9. I omit παντοτε with the Æthiopic version and other authorities; and adopt what appears to me a preferable confiruction, in conformity with several of the old translators.

V. 16. All the old versions but the Arabic omit του Χριστου: a divine, or extraordinary, power: δυναμις θεου: or—mightily effectual. This idiom of speech has been observed more than once before, and will frequently occur again: so 2 Cor. x. 4. and below ver. 18.

V. 17. It is impossible to convey the sense of the original in this, and an infinity of other places, by any thing like a literal translation: and, therefore, I declare once for all, that, whilst I am faithful to my author's sense, I shall principally aim at the first object of all writing, perspicuity; and shall express myself, with all possible simplicity, as I suppose the apostle himself would have delivered his meaning in my situation and in our language. How can the poor, or unlearned, have the gospel preached to them, if we keep the scriptures locked up in a phraseology, which is all but nonsensical in a modern tongue, and wants an interpreter almost as much as the original itself? The term justification, which is Latin, no two unlearned men would explain alike: pardon every body understands.

In the turn, which I have given to the words in mioleus eig mioleu, (though there is fome difficulty in the reading) I follow the Æthiopic version.

V. 18. hinder: κατεχοντων. I greatly prefer this fense of the word in it's present connection: and so some of the old versions.—And αληθειαν here stands for δικαιοσυνην: as, conversely, Luke xvi. 9. see the note there.—" Men, who, by their immoral conduct against their better knowledge, oppose and retard the general reformation of mankind."

V. 19. The negative ov, which has been swallowed up by the last syllable of 9000, is admirably preserved by the Æthiopic translator; and gives very great improvement to the clearness and reasoning of the whole passage.

V. 25. and not: πapa: viz. to the exclusion of. The Jews might occasionally affociate idolatry with the worship of the true God; but the Gentiles, of whom the apostle is treating,

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were, generally speaking, altogether idolaters. See on this phrase Silv. Crit. part v. sect. ccxiii.

V. 27. fin: maans: literally error: that is, their deviation from God and virtue.

V. 29. The introduction of πορνεια in this place feems unfeafonable; and is omitted by the Coptic and Æthiopic versions.

extortion: πλεονεξια: the word means in general—a defire of advantage to another's loss.

V. 30. haters of God: Decoloreis: a general term for—vile reprobates—enemies to God and goodness. Or we may take it the other way, for—execrable fellows—pests of society—dis hominibusque odiosi.

injurious: is profas: viz. of an infolence that carries them to assault: is pres, or personal injury.

V. 31. morose: ασυνθετους: with whom there can be no harmony or friendly connection.

Ch. ii. v. I. the other : Tov ETEPOV : viz. the Gentile.

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V. 2. without distinction: κατα αληθειαν: or according to truth and justice: viz. upon Jew as well as Gentile.

V. 7. incorruption: αφθαρσιαν: fo our translators frequently render in 1 Cor. xv. and I fee no reason for abandoning a distinction of words, which is preserved in the original.

V. 8. The Æthiopic translator very properly understands αληθεια here to be the same as δικαιοσυνη: see note i. 18.

εξ εριθειας is equivalent to ερεθισθικοι: and so several of the old translators. I have mentioned this idiom before.

I have adapted adinia here to annouse for the fake of uniformity, and for variety; adhering to the principle here, as the effect is mentioned in ver. 9. Our author's repetitions occafion great difficulties to a translator.

V. 12. without fcruple: ανομως: as we should fay—without judge or jury. I can allow no other sense to these clauses; and the phraseology comes under that description, so common with our author, which I have endeavoured to illustrate in Silva Critica, part ii. on Mat. xxvi. 29. sect. lxxxiii.—Both parts

of this verse refer equally to Jew and Gentile. According to the common translation and acceptation of the passage, the words should have been aroun imagrov. Besides, who are they, that have no law, no moral rule of life? see ver. 14, 15. Acts xiv. 17.

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As there feems no other way of disposing of the 16th verse, I have immediately connected it with this, to avoid obscurity and a long parenthesis,

V. 13. any, or a law: του νομου: literally—this law, written or unwritten, of which I am speaking.

V. 15. the efficacy: To eppoy: the power—the effect—the operation.

V. 18. I look upon τα διαφεροντα εκ του νομου—to be a peculiarity of phrase for—τα διαφεροντα του νομου: so Psalm exvii. 18. LXX. Αποκαλυψον τους οφθαλμους μου, και κατανοησω τα θαυμασια ΕΚ του νομου σου.—Yet, if any one shall prefer the other construction, of connecting εκ του νομου with κατηχουμένος, he has the authority of the best Greek authors. So Lycophron for instance ver. 1252.

Την υσθερον βρωθεισαν ΕΞ οπαονων.

V. 27. I once connected, with several of the ancient versions, εκ φυσεως and τελουσα: I now prefer the other construction.

And upon this verse, see my Silva Critica, i. p. 123. though I since incline to regard the phrase as a hendyades,

Ch. iii. v. 2. were confirmed by proof: επισίευθησαν: fo Gen. xlii. 20. LXX. 1 Tim. iii. 16.

V. 5. These words of the objector—κατα ανθρωπον λεγω—are evidently intended as a qualifying apology for the freedom of the argument.

V. 16. straightness: συντριμμα: or a squeezing together: fee Matt. vii. 14.

V. 22. Either εις παντας, or επι παντας, is an interpolation: and so several of the ancient versions.

V. 24. deliverance: απολυτρωσεως: this is the meaning of the word in abundance of places throughout the version of the LXX,

LXX, without any notion of an equivalent price, or purchase, literally paid; so that to bring proof to this purpose were useless to the unlearned reader, and an insult to the learned.

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the X, V. 25. a mercy-seat: inassimples: because God spake his will by him to all mankind, as he spake before to the Jews from the mercy-seat: see Exod. xxv. 22.

I omit the first—sis evolution this direction autou—with the Syriac translator: one is probably an interpolation: probably, I say, for our author is exceedingly verbose upon this subject.

V. 26. mercy: diaciooving: by which he acquits the culprit, and treats him as if he were righteous. See on Matt. vi. I.

gracious, or kind: dinasov: I prefer this, as it comes fo near the preceding word: or it may mean righteous, by performing his engagements: fee iii. 4. 21.

V. 30. For the phrase περιτομην εκ πισίεως—see note Luke xi. 13.—and της πισίεως—is this, or the same, faith.

Abraham, and such Jews as may think an adherence to the law still necessary.

Ch. iv. v. 10. to him: auto: this is the proper reading of the Syriac and Arabic versions.

V. 11. The Syriac and Æthiopic infert και after περιτομης.

V. 20. giving up his opinion: dous dozav: this appears to me the natural and proper fense of the phrase here: resigning all supposition unto God: viz. having no opinion on the subject, but leaving it all to God.

V. 23. The Æthiopic version takes no notice of the words ἐτι ελογισθη αυτω: and they are at least unnecessary.

Ch. v. v. 2. that kindness, or favour: The xaque: viz. for-giveness under the gospel.

V. 5. will not disappoint: ou nataioxuvei: literally—will not shame us, by betraying our confidence, and thus exposing us to derision: so John ii. 28. and elsewhere.

V. 7. Upon this verse, see Silva Critica, part i. p. 43.

V. 10. Several of the ancient vertions have—ποσφ μαλλον—
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which gives a degree of spirit to this repetition, which would otherwise be less acceptable.

V. 15. That of TORNOI is equivalent to Tartes in these epistles, every body knows; and that this usage of the phrase is common to other authors. The doubtful may be referred to the introductory lines of Aristotle's Rhetoric.

V. 16. I follow the reading of the Vulgate, Syriac, and Æthiopic versions, àμαρτηματος for αμαρτησαντος.

V. 17. I omit—dia tou evos—with the Syriac and Copies versions. The Æthiopic appears to have read—dia toutou—which is not to be despised.

V. 18. kindness: δικαιωματος: this word cannot possibly admit any other meaning than that of the χαρις, and χαρισμα, and δωρεα της δικαιοσυνης—mentioned above: viz. the generous obedience of Jesus Christ, and the mercy of God therein.

Ch. vi. v. 4. power: doing: compare Pfalm lxxvii. 37. If. xii. 2. xl. 26. xlv. 24. in the LXX with the Hebrew.

V. 5. συμφυτος here is merely par—fimilis: and has nothing to do with planting, as it is rendered in our version. And εσομεθα has the force of the imperative, as in Matt. v. ult. and various other places. Compare with this verse ver. 22. below.

V. 10. The argument here feems to rest upon εφαπαξταther than αμαρτια: and I have connected them accordingly: and so the Arabic version.

V. 12. dead: 9νητφ: fee ver. 6 and 8.—And I render bodies in the plural, to avoid an ambiguity not otherwise to be managed.

V. 16. It is manifest, that dounces must be spurious: and I have endeavoured, like the Æthiopic translator, so to manage my version, as to keep clear of such a glaring absurdity.

a fervice: ὑπανοης: a word very unhappily used by the apostle, when it had so lately occurred in a different application. The regular phraseology would have been η τοι ἀμαρτιας εις θανατον, η δικανουνης εις ζωην.

V. 17. transferred: παρεδοθητε: or delivered over; viz. from Judaism to Christianity.

V. 19. The words xau Th around are manifestly an interpolation, as the series of the context clearly proves. This is confirmed by the Syriac version, and probably by the Æthiopic.

I read mapeolnoare for mapaolnoare, with Mr. Markland. The argument requires it.

Ch. vii. v. 1. Nothing appears to me more undeniable, than that ξη refers to νομος and not to ανθρωπος: and yet none of the old translators appear to have suspected this: see v. 6. Sophocles, in his Œdipus Tyrannus, says of an oracle,

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which is quite pertinent to the phraseology of our apostle. And so the opposite term is applied to law in v. 4.

V. 5. I look upon da to be a preposition of time in this place. At least this acceptation is more intelligible.

V. 6. The versions are unanimous in reading αποθανοντες, which gives clearness to a passage, before, I think, inexplicable.

V. 8. In vindication of the construction here adopted, I refer to ver. 13.

V. 10. The phrases εις ζωπν and εις θανατον are equivalent to the adjectives ζωσα (see Acts vii. 38.) and θανασιμη.

V. 21. I render this verse without any greater innovation, than that of following the Syriac in reading voi for emot, which is confirmed by ver, 25. but as v and v are perpetually interchanged, I should prefer also row vomov the good precepts of the law.

V. 24. deadly body: σωματος του Θανατου τουτου: an idiom of fpeech very familiar o the Hebrews: compare viii. 11.

V. 25. The reading of the Vulgate, η χαρις του for ευχαρισίω - appears to me much preferable.

Ch. viii. v. 1. The clause, which I have here suppressed, seems to have been setched from ver. 4. It is entirely omitted

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by the Ethiopic and Coptic versions, and partly by the Syriac and Vulgate.

V. 3. The Syriac version omits the unnecessary was before

V. 15. I have followed most of the old translators in attempting to make this verse more plain by the insertion of a connecting word or two.

V. 19. to the fons: των νίων: literally—of the fons: viz. what belongs to them.

V. 23. The Syriae translator read εις before την απολυτρωση: which makes the passage more regular.—And see again in ix. 24. the construction which I have adopted here.

V. 24. attained: βλεπομενη: literally—seen: a common figure for—felt—perceived—experienced: see John viii. 56.

V. 25. I accept the reading of the Arabic as genuine, απεκδεχωμεθα.

V. 27. I give this verse as it is found in the margin of our translation, (only substituting it for he) conformably to the common reading, the purity of which I suspect. The meaning is, I confess, to me perfectly unintelligible.

V. 28. TO TVEULE appears to me the most obvious nominative to ouveryes: and so the Coptic version. An inattention to this probably gave birth to the insertion of Deos after ouveryes, adopted by some versions.

VV. 33. 34. The answers in these verses I now think better conducted without an *interrogation*, agreeably to the original passages in Isaiah, which our *aposile* had in view. See also xi. 2. and note on Heb. vii. 25.

V. 35. imprisonment : σενοχωρια: see note 2 Cor. xii. 10.

Ch. ix. v. 3. I fee no method of folving the difficulty in this verse, which has so exercised the learning and ingenuity of commentators, but by the suxuman sivan of Homer—I profess my-felf to be. This solution makes the passage rational and plain.

V. 5. On this controverted text I shall find an opportunity, it is possible, hereaster, of again (see my "Opinions of the "Christian Writers of the three first Centuries, concerning the

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"Person of Jesus Christ.") delivering my sentiments, and shall, as on such occasions, be governed, in translation, by the voice of MSS. and versions; though no wit of man can surnish a satisfactory answer to the objections, that have been, and may be, advanced against it. I adopt, with the Æthiopic translator, a lower sense of 900, common in the Old Testament: so 2 Thess. ii. 4. and elsewhere. See note on the text; Silv. Crit. v.

V. 10. This verse, as it is now read, has embarassed the most learned commentators. I had conjectured nonvoy for normy: and I have no doubt but it is the genuine reading; now being easily understood. Now there is a proper contrast with the iros. So the Æthiopic: having conceived TWINS. Soph. Antig. i.

Ω ΚΟΙΝΟΝ αυταδελφον Ισμηνης καρα.

which is not unapt. So Hefychius: Κοινος, αδελφος. I once had recourse to another solution in a different interpretation of εξ ενος: but this is altogether preferable. And now γέννηθεντων in the next verse is strictly proper; νίων, as is well known, being comprehended readily in κοινού.

V. 16. This verse appears to be a proverbial sentence; and the word suppressed seems to be prize, or victory. Such ellipses are frequent in the maxims and proverbs of all languages. I have endeavoured to make the sense clear to an English reader.

V. 22. chose to endure: Sexus nueques: no unusual form of speech in good authors, though I do not at this moment recollect an instance.

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V. 23. The Vulgate, Coptic, and Æthiopic versions very properly want the nan at the beginning of this verse.

V. 24. See note viii. 23. I once approved Mr. Markland's notion; but it would require this arrangement of the words—
ου μονον ήμας: which I do not find countenanced by any of the versions.

V. 28. I follow here the brevity of the Æthiopic and Coptic versions, which leaves no deficiency in the sense.

V. 31. The impropriety of the phraseology of this verse Vol. II. D d feems

feems only to be reconciled from the general folution of fuch passages laid down in Silva Critica part ii. on Matt. xxvi. 29.

V. 33. will be disappointed: καταισχυνθησεται: fee note on ver. 5.

C. x. v. 4. in him: e15 autov: this is the addition of all the eastern versions but the Coptic.

V. 8. the scripture: ἡ γραφη: fo the Vulgate, Coptic, and Æthiopic. But, perhaps, the more proper nominative is—ἡ τα πισθεως δικαιοσυνη—from ver. 6. "We have heard what the language of faith is negatively—ver. 6 and 7. What is it's positive direction?" which is laid down next.

V. 9. My variation here is conformable to most of the ancient versions, and corresponds to Phil. ii. 11.

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V. 11. no believer: πας ο πισθευων ου: fo Matt. vii. 21.

V. 14. "How can they call themselves the disciples of a master, and take his name as the followers of his doctrine, when they never regarded him?"

V. 20. boldly faith: αποτολμα και λεγει: fo also the Arabic rightly conceived of this hendyades.—And I transpose the members of the quotation, as in the Syriac version and the original Hebrew.

C. xi. v. 2. concerning: εν: i. e. περι: fee Exod. xii. 43. Lev. viii. 32. 1 Reg. xix. 3. LXX.

with respect to: nata: or concerning: see note I Cor.

V. 9. The clause—nat ets Inpan—would be as well omitted with the Syriac and Æthiopic versions: but I approve altogether of the Syriac, as more agreeable to the uniformity of Hebrew composition:

Let their table become a snare unto them:

And what should be a recompence, a stumbling-block.

And there can be no doubt of an error in the last words of this verse, as unfaithfully exhibiting the sense of the original author: and it may seem surprising, that our apostle should choose ch

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thoose to quote so punctually from the version of the LXX, strange as it appears in many places: perhaps, on account of corruptions in the Hebrew text. It is a happy consideration, that the doctrines of Christianity do not depend upon words and quotations.

V. 30. during : sv: this is the reading of the Coptic.

V. 33. I omit the nau before oopias with the Vulgate and Æthiopic, as the scope of the passage demands: see Silva Critica, secti cxx. cexiii.

C. xii. v. i. of reason: Doyum: in contradistinction to the sacrifices of flesh, and other material oblations under the law.

V. 3. the authority: της χαριτος: i. e. της αποσίολης: fee i. g. xv. 15. i Cor. vii. 25.

V. 8. liberally: εν ἀπλοτητι: 10 Josephus, Antt. vii. 13. 4. ανδρα ἀπλοϊκον, και των οντων κοινωνικον.

diligence: σπουδη: or rather, with an earnest attention to his office.

V. 10. a natural fondness: pixeosopyoi: viz. " love a brother Christian with the affection of a natural brother."

V. 11. of an active mind: τω πνευματι ζεοντες: ΟΓ—of a warm—animated—mind.

Notwithstanding the diffent of all the ancient versions, the concomitant injunctions prove sufficiently raips, and not Kupis, to be the true reading. The phrase—time-serving—has an ill name, and this gave rise to the inauspicious alteration of the text. See Silv. Crit. iii. and v. on the text. If Kupis had originally been found, who would have thought of substituting raips?

V. 14. See the note on Matt. v. 11.

V. 19. give way: dors tower: fee Luke xiv. 9. Orleave room for punishment, by not anticipating it.

C. xiii. v. 12. garments, or implements: oaxa: or tools, fuch as men work with: and even thus the correspondence of D d 2 the

the two clauses is much better preserved. But of this more in the Silva Critica, iii. sect. cxxv.

C. xiv. v. 2. It feems better to read δια λογισμων, two feparate words, as the Syrian appears to have done. I have endeavoured to make the fense plainer.—And προςλαμδανεσθε is literally—take to yourselves—entertain—cherish: see xv. 7.

V. 8. this master: τω Κυριω: meaning God, mentioned ver. 6. See also Luke xx. 38.

V. 9. rose again to life: areolm nat areinour: a very common hendyades with these writers; an inattention to which probably gave occasion to the suppression of areinous with some, and the transposition of it with others.

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V. 14. I think it can hardly be doubted, that the construction is such as I have given.

V. 16. Several of the ancient versions read ημων · which I prefer.

V. 17. in a holy mind: εν πνευματι άγιω: viz. fanctified by purity of affections, not by meats: fee c. xii. v. 11.

V. 21. The words—η σκανδακίζεται η ασθενει—are omitted in all the old translations, but the Arabic and Vulgate.

V. 22. The Æthiopic connects κατα σεαυτον with the preceding words; and much better thus, in my opinion.

Ch. xv. v 2. in: sis: fo the Syriac, Coptic, and Æthiopic versions understand it: viz. in what is right and laudable—only.

V. 4. For the latter προεγραφη, all the versions, but the Arabic, have εγραφη.—And the connection, which I have exhibited, seems liable to no exception. Compare I Cor. x. II.

—I suppose also a hendyades in the following clause, as alone suitable to the purport of the passage.

V. 5. fo disposed: το αυτο φρονεω: viz. to please each other at the expense of your private gratification and advantage, according to ver. 2. and 3.

V. 7. I read imas with all the ancient versions, though the

Latin translation of the Æthiopic, in the London Polyglott, has nos by mistake.

V. II. fing : aiveite : Hefychius : Aivou, vinvou.

V. 13. a holy spirit: Avenuar a a prior: or an unspotted mind: fee c. xiv. v. 17. which might feem a better expression in our language, and freer from ambiguity. If the reader does not think my translation of several passages, where the article is not prefixed to this expression, to be preserable to the old translation, let him reject it: but he will do well to be satisfied, that the new version does not suit the passage so well as the other.—In some places, even where the article is not sound, the agency of the supreme Being is intended: and on these occasions I usually adhere to the received version, though a different phraseology would convey the intention of the writer much more effectually to an English reader. When shall we be permitted to exchange this milk of the gospel for it's strong meat? See I Cor. iv. 21. v. 4. xiv. 14. I Pet. iii. 4. and various other places.

V. 15. authority: xapıv: fee note on xii. 3.

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V. 16. holiness of spirit: πνευματι άγιω: under the Levitical priesthood, from whose ceremonials all these metaphors are derived, the offering would have been made acceptable and sanctified by a holy body: see Levit. i. 3. &c. 1 Pet. i. 19. but under the Christian dispensation, which is a service of reason and the mind, (Rom. xii. 1.) and not of material oblations, the acceptableness of the offering depends on purity of heart.

V. 17. All the old versions omit 7a in this verse.

V. 19. fully preached: πεπληρωκεναι: more exactly—difcharged my duty to—completely executed.

V. 20. I have no doubt but we should read on for de here, as in various other places.

V. 22. I am of opinion, that here, and in some other passages, w'es, instead of was, is the true reading. The sense in either case is obvious, though the construction at present is embarassed, Ch. xvi. v. 5. Asia; is the reading of the Vulgate, Coptic, and Æthiopic versions: as vua; in the next verse is that of all the ancient versions

V. 16. masas is the reading from the best authority of MSS, and versions,

V. 24. This verse is very properly omitted in the Coptic, Syriac, and Æthiopic versions.

V. 25. I have endeavoured to give the full fense of this verse: but a literal translation could hardly have been acceptable.

V. 26. Several of the old versions well omit τε, and insert

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TO THE

CORINTHIANS.

CHAP. i. ver. 2. The clause—autou to nat influence is most clumfily introduced. Some of the old translators seem inclined to refer them to 7070: not so well.

VV. 8 and 9. Even orthodox interpreters agree that is refers to 9: fo that I thought it much better to incorporate these two verses for the sake of perspicuity. Compare x. 13. I Thess. v. 24. 2 Thess. iii. 3. for the same phraseology: and so in ver. 8. is used, as often, for sig.

V. 18. Or rather, them prepared for, or going to, destruction. This true power of the participle amonumerous was suggested, too late for a more accurate adjustment of this passage, by an unknown, but learned, correspondent of extraordinary modesty and candour.

V. 19. I have been compelled to the variations in this verse by the want of a correspondent fubstantive to surerwy: for intelligent is too modern.

V. 22. I gladly follow the Æthiopic version in connecting thus the clause εν τη σοφια του Θεου.

V. 24. The reader needs not to be told, that the 9000 divaques, here and above, is that phraseology for maxima or divina potentia, often noticed before.

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V. 30.

V. 30. The true construction of this verse had escaped all the old translators, and was first pointed out, I believe, by Lambert Bos.

Ch. ii. v. 1. I prefer in this place To unolingion—the reading of the Syriac and Coptic versions.

V. 7. I have endeavoured to represent as clearly as I could the fense of this place: and I have given this translation of appropriate, because, I apprehend, the mighty in wisdom are also intended.

V. 13. explaining: ovyneworres: see Bp. Pearce. And it is scarcely possible to convey the apostle's meaning at the close of this chapter in plain intelligible language. I do not expect general approbation: I shall be contented, should I be thought to represent the harsh and obscure phraseology of my original more intelligibly than in the old translation.

Ch. iii. v. r. I prefer ynmious here, with Clemens Alexandrinus; a reading, which several of the ancient versions will also admit.

V. 10. effece ; xapiv : fee note on Rom. i. 5.

V. 11. instead of: παρα: or to the exclusion of; see note on Rom. i. 25.

V. 13. For ou the Æthiopic translator read ore: which appears to me abundantly preferable. Compare 2 Thess. i. 7. 8. Heb. x. 27. &c.

V. 15. All the old versions but the Vulgate properly introduce this yerse with a connecting particle.

V. 17. The word φθερει is used in a somewhat different sense to φθειρει, conformably to my remark in Silva Critica, ii. on Matt. xxvi. 29. often referred to before,

Ch. iy. v. 4. no evil: See Silva Critica, v. fect. cviii. on Luke xxiii. 41.

V. 6. I have applied or adopted: μεθεσχηματισα: fo Diod. S. p. 151, ed. Rhod.

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V. 7. call to an account: danques: or examine: so the best of the old translators understood it.

V. 8. I prefer this interrogatively: and so others.

V. 9. I omit the was before appealoss with the Syriac.

V. 14. commanding: εντρεπων: this, though fingular, appears to be the fense of the word in this place.

V. 17. doctrines : odoug : fee Acts xxii. 4. xxiv. 22.

Ch. v. v. 1. ονομαζεται is omitted by feveral MSS. and ancient versions: as ως also in ver. 3. before απων.

V. 5. a punishment : ολεθρον : fee note on Matt. x. 5.

V. 8. I follow the Syrian here, who gives a more acceptable fense; whether the true reading or not, it is of little moment to determine, as it represents perfectly the intention of the writer.

V. 12. I have adopted a conftruction, which feems to me the most suitable to the passage.

Ch. vi. v. 1. I prefer iraspor to irepor, with most of the old translators: so again x. 22. And adiabar is employed here merely as a political term: see note on Matt. ix. 13.

V. 2. The Arabic and Æthiopic translators alone perceived the true meaning of the original in this passage.

Ch. vii. v v. 15 and 16. I have transposed these verses, not that our author so arranged them; but because the hyperbaton is well relinquished at least for perspicuity.

V. 21. What I have here given appears to me the natural and proper fense of the words, and much more consistent with the context and the scope of the writer, with the general spirit of the chapter and the necessities of the times, which required a degree of acquiescence in authority, not intended for general observance in future periods. So several of the eastern translators. The apostle, doubtless, intends generally, to discourage a restless disquietude to alter a condition, which is not peculiarly grievous. Many precepts of this chapter are evidently

dently fuited to the notions and circumstances of those times; and in that view are perfectly correct and judicious.

V. 23. The translation here given is pertinent to the connection, which the former is not.

V. 25. young unmarried people: παρθενων: men as well as women: fee Rev. xiv. 4.

V. 31. On this verse see Silva Critica, i. sect. 29.

V. 34. The fense here exhibited seems to me more suitable to the original, and is authorised partly by the Vulgate and Æthiopic versions, and partly by MSS.

V. 36. Several of the old translators have omitted και before οὐτως.

Ch. viii. v. 3. I follow the Æthiopic in errors for οὐτος: in my opinion, a most admirable reading, and productive of a most noble sentiment: compare ver. 11, 12, and 13. with 1 John iv. 20. 21. Rom. xiv. 15. The corruption was from οντως—οὐτως—οὐτως.

V. 4. worldly: εν ποσμω: this I look upon as equivalent to ποσμικον, or εθνικον: a common phraseology.

V. 7. I prefer συνηθεια, the reading of the Coptic and Æthiopic versions, and of some MSS. to συνειδησει.

V. 8. The Latin would be; Cibus non coram Deo nos fiftet: which admits some latitude of interpretation. I like the notion of Bp. Pearce.—And the manner, in which the Alexandrine MS. disposes the negative µn, appears so preferable, and so effential to the scope of the passage, that I have not scrupled to follow it.

Ch. ix. v. 1. All the old versions, but the Arabic, transpose αποσίολος and ελευθερος.

in the lord; or in a master: ev nupup: that is, under a master: "my work under the authority and direction of Christ." And so in the following verse.

V. 10. Upon this verse see my Silva Critica, i. sect. lvi.

V. 11.

V. 11. The Arabic and Syriac translators read εν ύμων, and, I think, more elegantly: and the Syriac—εξ ύμων.

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V. 12. The Coptic translator appears to me to have preferved the genuine reading—εκ της εξουσιας: though he mifunderstood the passage.

V V. 17 and 18. The construction, which I have adopted, in this passage, cannot fail to be acceptable: and as *Knatch-bull* pointed it out some time ago, let him have the praise of the discovery.

V. 22. The Vulgate, Syriac, and Æthiopic versions read simply—παντας σωσω: which I follow.—And the Vulgate, Æthiopic, and Coptic, agree in reading παν, οτ παντα, at the beginning of the next verse.

V. 27. The learned reader will observe, that I have attempted to do justice to the admirable elegance of the original, by preserving, as nearly as I could, the agonistic terms and allusions.

Ch. x. v. 9. I follow the Æthiopic version and the Alexandrine MS. in reading $\Theta_{\epsilon ov}$ for $X_{\rho \iota \sigma lov}$: an error, which probably arose from the abbreviated mode of writing.

V. 11. The word rums appears to me an evident interpolation here from ver. 6. I am glad, therefore, of the authority of the Æthiopic translator for omitting it.

V. 13. effects: excasiv: this word denotes also the final issue and operation in Heb, xiii. 7. The Coptic version is to the same purport,

V. 16. I understand the proper construction of the original to be—καθ' ο ευλογουμεν i. e. τον Θεον with a view to which, or respecting which, we bless God,

V. 23. I prefer the omission of $\mu\omega$ in both clauses, after the example of the *Coptic* version. The Æthiopic translator supplies us, merely to complete the sense, I suppose; finding no pronoun in the text.

V. 28. The clause from ver. 26. is omitted by all the verfions but the Arabic.

Ch. xi.

Ch. xi. v. 10. a veil: scouran: fee Mede's works, p. 261. I leave the conclusion of the verse much as I found it: for, though I have several observations to make on the place, yet they will be more properly introduced elsewhere, and do not claim a sufficient authority to interfere with the present reading.

V. 11. to be feparated: xwpis: that is, one is not regarded under Christianity to the disparagement of the other; but both have their proper estimation; compare Gal. iii. 28.

V. 17. Several of the old translators read magazyeanw: of which I take advantage, to the improvement, I think, of the passage. And a mistaken construction occasioned, I presume, the loss of a connecting particle in the following clause.

V. 23. he was going to deliver himself up: παρεδίδοτο: see John xviii. 4. 5. 8.

V. 24. given: διδομενον: fo Luke xxii. 19. and fo the Æthiopic and Coptic translators here; the Vulgate and Alexandrine MS. παραδοθησομενον.

V. 25. The clause—δσακις αν πινητε—has much the air of an interpolation. I prefer the omission of it with the Æthipopic version.

Ch. xii. v. 15 and 16. I fee no reason in the original for reading with an interrogation.—The other variations throughout this chapter are not so great, or of such moment, as to require a distinct specification.

Ch. xiii. v. 3. What I have to advance in vindication of my translation of this verse, which, doubtless, will appear very singular to many, may be seen in Silva Critica, iii. sect. exxviii. At present I shall content myself—I. with referring to Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. i. 20. and parallel passages for an explanation of one part: 2. with observing, that there is no such word as καυθησωμαι: 3. that καυχησωμαι is the reading of the Æthiopic and Coptic versions, though, by a strange inaccuracy, the Latin translation of David Wilkins makes this latter version agree with the generality

generality of MSS. and translations: and 4. that burnings though a common punishment in after-times, was not prevalent, when this epiftle was written.

V. 4. quarrelleth: ζηλοι: the cause—ambition or rivalry—put for it's effect.

V. 6. falfhood : adma : fee note on Luke xvi. 9.

V. 7. is contented: osepyen: I prefer this reading, which appears to be followed also by the Æthiopic and Coptic versions or, makes the best of every thing. But I rather suppose xpower to be understood: see note I Tim. iv. 8. The real meaning is equivalent in both cases.

V. 11. Literally—εφρονουν: I had the mind—viz —the dif-

positions and pursuits of a child.

Ch. xiv. v. 2. to himself: πνευματι: more exactly, to his own mind: and so the Æthiopic translator judiciously understood this phraseology: than which no form of speech is more frequent in the oriental languages. See the note on John xi. 33.—And for this sense of ακουει, see de Rhoer on Porph. de Abst. iii. 4. note 2.

V. 5. better : μειζων : fo alfo xiii. 13.

V. 7. It appears to me, that δμως is either used here for δμοιως, or that δμοιως is the original reading.

V. 9. The phrase—ὑμεις δια της γλωσσης—is of the same kind as that noticed on Rom. ii. 27. which seems to have escaped all my predecessors, whether critics, translators, or interpreters.

V. 17. thy neighbour: fo the Syriac translator, as if he had read itaipos: fee the note on vi. 1. and Cafaubon on Strabo, p. 435. ed. Amst.

V. 18. All the old versions, but the Arabic and Vulgate, omit μου: and I am inclined to the omission of μακκον also, with the Vulgate ad Æthiopic.

V. 25. All the old versions, but the Arabic, omit οὐτως: and feveral, και.

V. 32. I prefer reading this in one connection, especially

as the Æthiopic translator appears to have read informating and to have feen the passage in this light.

V. 38. The reading of the Vulgate seems the only reading shitable to the tenour of the passage.

V. 40. All the ancient versions introduce this verse with at connecting word.

Ch. xv. vv. 1 and 2. I never could fatisfy myself with the common translation of this passage: it seems perplexed and impertinent. The Æthiopic version, by preserving the negative un before natexets, makes every thing clear and satisfactory, in my opinion.

V. 10. by extraordinary favour: Rapire 9200: I doubt not, many will cavil at this mode of translation, though abundantly vindicated before. All my additional defence is, that I cannot allow such cavillers a proper insight into the phraseology of these writers, and that I am persuaded our apostle's meaning is fully conveyed in our language by this interpretation of the original. See the note on Acts vii. 20.

V. 15. I think the passage is improved by omitting the unnecessary clause, with the Syriac.

V. 19. All the old versions but the Vulgate begin this verse with a connecting particle. And so in many other places.

V. 24. The received reading of this verse anticipates and is not consistent with ver. 28. nor with other passages of the N. T. All difficulties are avoided by the present translation, which rests on the authority of the Æthiopic version.—Moreover, the Coptic and Syriac versions have—\piaca accav du-\piacauv.

V V. 27 and 26. I have transposed these two verses to avoid the ambiguity of the pronouns: and so the Æthiopic translator: and all the ancient versions but one acknowledge a connecting particle in ver. 26.—The latter part of the 27th verse, as usually understood, is complete absurdity. The apostle's view was to prove the mediatorial kingdom of the Messiah from

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this part of scripture here quoted. This power of suros will, I hope, be ascertained on some suture opportunity.

V. 29. The apostle here begins a new argument for the refurrection, grounded on the practice of the apostles themselves, who had been eye-witnesses of their master's revival. And this passage appears now plain, rational, and convincing: a passage, which, I presume, was hardly intelligible before. What contributed not a little to obscure it was the second inter two vencon: a clause not acknowledged by the Coptic and Ethiopic versions.—I have adopted also that construction and distribution of the sentences, which seemed to display the reasoning to most advantage.—For this sense of baptism, the reader may consult Matt. xx. 22. Luke xii. 50. Euseb. Ecc. Hist. vi. 4. sin. and for an illustration of the argument, Rev. xx. 4.

V. 31. There always appeared to me fomething very extravagant and scarcely intelligible in this verse. I make no scruple in adopting what seems to have been the reading of the Æthiopic translator—dia for vn: and of the Coptic. The differences in the literal strokes of these two words are not very great. Perhaps, the usual acceptation may be vindicated, but the present turn of the passage is beyond measure more intelligible and easy.

The Æthiopic also reads huerepar.

V. 32. as far as man could: κατα ανθρωπον: viz. humanly fpeaking I did fight, I was so near exposure to wild beasts on a stage: see Acts xix. 30. 31. 2 Cor. i. 8. 10.—And si δε—Syr. Copt.

V. 33. No Englishman, if he meant to be understood, would express the sense of the original by the phrase Evil communications, at this time of day at least.

V. 34. Shame: εντροπην: or, perhaps, more properly—your admonition, and reformation: as also in vi. 5.

V. 39. All the versions, but the Arabic, place the words armion and 1x 9 vov, as I have placed them.

V. 41. brightness: doğa: see note on Luke ii. 9. and I ren-

der despess, excelleth, because the series proceeds from the brighter to the less bright luminaries

V. 42. Literally—the fowing is: oneiperat: of whom? Of mankind.

V. 44. animal: 402000: fee ii. 14. 1 Theff. v. 23. James iii. 15. Jude v. 19.

V. 47. The ancient versions vary in their readings of this passage: that of the Vulgate and Æthiopic, which I have adopted, preserves a proper correspondence of words between the two contrasted clauses.

V. 52. glance: pinn: see my note on Virg. Geo. iii. 219. So Shakspere:

The poet's eye, in a fine phrenzy rolling,

Can GLANCE from heaven to earth, from earth to hea-

V. 55. The order of these clauses here given is observed by all the ancient versions but the Arabic: and it makes a better connection with the following verse. So in part Cyril of Jerusalem, xiv. 10. ed. Oxon.

Ch. xvi. vv. 1 and 2. This connection the original and versions will bear, and the sense seems to require. The Æthiopic translator appears to have adopted it by proceeding with was enables.

V. 3. All the oriental versions with evident propriety join δι' επισθολων with πεμιψω.

V. 4. There is a delicate exhortation to their generofity in the original, which was lost in our translation.

V. 9. a great door of employment: Supa μεγαλη και ενεργης: this is evidently a species of hendyades. And yet I should prefer the other reading, εναργης: a great and conspicuous door is opened unto me. The two words are easily consounded: see my note on the Trachiniæ of Sophocles, ver. 11.

V. 11. The Æthiopic fo understood the last clause of this verse; and this fense seems ascertained by what follows.

V. 13. strengthen yourselves: uparauovobe: viz. with arms and other securities. The terms are all allusive to soldiers on guard.

V. 15. In this place I follow the Syriac translator, who appears to fet the writer's meaning in it's true light.

to relieve : sis dianoviav : see Acts xi. 99.

V. 22. I faw no reason for leaving the Syriac words at the end of this verse untranslated and unintelligible: see Jam. v. 9.

NOTES

ON THE SECOND EPISTLE

TO

THE CORINTHIANS.

CHAP. i. ver. 6. The transposition here adopted and the omission of the second σωτηρίας are authorised by several of the ancient versions, and evidently improve the passage.

which sheweth itself: everyounerns: literally, which exerteth itself: fee also iv. 12.

V. 12. The phraseology of this verse has been so often illustrated and ascertained, that I think it unnecessary to be particular in vindicating my translation here.

V. 13. I follow the Syriac, YINDTHETE for AVAYINDURETE.

VV. 13 and 14. I have reinstated what appears to me a manifest hyperbaton in this passage: for ev, as I have before remarked, is frequently given for es; and xproson is an addition of most of the ancient versions. After all, these parenthetical clauses, inserted at the instance of a word in the middle of a sentence, must always appear clumsy and obscure both in the original and a translation.

V. 15. advantage: χαριν: reward: Æth. joy: χαραν: Copt.

V. 17. I follow the undoubted scope of the writer in the last clause of this verse; but the original is elliptical. See the note in my Commentary on Matt. v. 37.

V. 23.

V. 23. I consider the sum fuxer as the customary oriental phrase for success: i. e. "I call upon God to add his testimony to mine."

Ch. ii. v. 5. The phrase απο μέρους here and i. 14. I apprehend to be equivalent to εν μέρει: and ίνα μη επιθαρω is much better in this connection, and agreeable to the ancient versions.

V. 16: The meaning usually affigned to the last clause of this verse—και προς ταυτα τις iκανος—does not seem to me at all pertinent to the scope of the passage. I follow the acceptation of the Æthiopic version, but am not certain whether this followed the present reading, or whether the passage be clearly susceptible of this sense, as it now stands; unless we read καθα for και: which were no violent alteration, considering the abbreviations of MS. writings.

Ch. iii. v. i. There feems to me a similar ellipsis here to that in ii. 2. and marror also is omitted: which is a very common construction with Greek writers. This acceptation is more suitable to the original.

V. 2. I read ὑμων for ἡμων with the Æthiopic: which is undoubtedly genuine.

V. 3. delivered: bianovious of which we had the charge and management.

V. 7. that brightness: The dogav: fee note on Luke vii. 25.

V. 13. at all: εις το τελος: fee Luke xviii. 5: this makes a much better fense: and the suppression of κατα, or επι, before του καταργουμένου, will be neither an uncommon nor inelegant construction.

V. 14. On this verse, see Silva Critica, i. sect. 29. sub-finem: and the same work, ii. sect. 83.

Ch. iv. v. I. we have been graciously entrusted: naenonuev: fee the note on I Cor. vii. 25.

we continue not in wickedness: our eyucuouusv: this is the reading of some MSS. and, in my opinion, genuine, and required by the context. It is not a very common word, and so imposed on the scribes: Hesychius acknowledges the word, and probably refers to this passage; but his gloss appears to be corrupt.

V. 7. I prefer this connection of ev mavri.

V. 8. Upon the phraseology of the first clause of this verse, see Silva Critica, i. sect. 39.

V. 11. This verse is omitted by the Æthiopic translator: and, I should think, correctly.

V. 15. The fense of this verse is clearer than the phraseelogy; a discussion of which would give no information to the English reader.

Ch. v. v. 1. On this passage the reader may consult my Silva Critica, i. sect. 44.

V. 5. The Æthiopic translator appears to have readκατεργασομένος: and most of the versions take no notice of και which has, however, it's elegance in the original.

V. 17. I follow feveral of the ancient translations in omitting τα παντα, and ως in ver. 19.

Ch. vi. v. 3. The Syriac, Vulgate, and Coptic add ήμων: the Æthiopic, ύμων.

V. 5. wanderings: anataolaoiais: I know no better word: fine certa et stabili domo: see 1 Cor. iv. 11.

V. 9. In the first clause of this verse I follow the Æthi-

V. 14. yoke-fellows: erepozurourres: viz. drawing the other, or fellow, yoke: fo the Syriac, Vulgate, and Coptic. Hence also appears the futility of a conjecture in Bowyer.

V. 17. See the note on Col. ii. 21.

Ch. viî.

Ch, vii. v. 8. I like the reading of the Vulgate—βλεπων: and have attempted to improve the passage by adopting another construction.

verse indicates some error: I follow the plain scope of the passage, and the authority of the Syriac and Arabic versons,

V. 13. The construction adopted by the Syriac version and the Vulgate seems preserable here: which I follow.

Ch. viii. v. 2. I long ago was convinced from the most obvious tenour of the passage, that we should read $\chi_{\rho z_1 \alpha c_2}$ instead of $\chi_{\alpha \rho \alpha c_3}$, and since find that Dr. Mangey had fallen on the same conjecture. It is an indubitable emendation, though not authorised, it seems, by any MS. or version now existing. And I follow what appears to me a much preferable construction, and express in our idiom the hendyades of ver. 4.

V. 10. I have transposed the words ποιησαι and θελειν, after the example of the Syriac translator.

V. 12. All the ancient versions, but the Arabic, omit 715: which has been foisted in by some ignorant scribe to mend what he supposed a desective construction.

V. 19. I read κατα προθυμιαν for και προθυμιαν, by conjecture only, but compelled by the context. This is the most common of all errors in old writers. The words are in immediate connection with χειροτονηθεις.

V V. 22 and 23. The reader will observe, that I have taken fome pains to represent more intelligibly this perplexed and undigested passage of our exuberant, immethodical and careless writer.

V. 23. instead of : imep : see 2 Tim. iv. 10. 11.

V. 24. All the versions omit και before εις προσωπον.

Ch. ix. v. 4. falling off: αποσθασει. The Vulgate and Coptic versions omit της μαυχησεως: and the Æthiopic fortu-E e 3 nately nately has preferved the true reading, which I have given in the translation.

V. 9. kindness: dinanorum: fee note on Matt. vi. 1. and the following verse; where an ignorance of this use of the word has given rise to a different reading.

Ch. x. v. 7. For my acceptation of the first clause of this verse, I refer the reader to 1 Cor. iv. 19. 2 Cor. xii. 12. And in the last clause, several of the ancient versions omit one xprolov.

V. 12. are not aware: ov oursours: this elegant Græcism of our aposite had escaped observation. See Silva Critica, i, p. 115. ad im. and Bowyer on this verse.

V. 13. I prefer omitting with the Æthiopic translator the clause—μετρου εφικεσθαι αχρι και υμων. It seems unsuitable here, and was probably interpolated from the next verse.

Ch. xi. v. 21. This is an intricate passage: in illustration of the sense here conveyed, see x. 10. I am of opinion, however, that the text is faulty.

V. 26. floods: потания: fee Matt. vii. 25.

V. 29. I have chosen to insert here what appears to me the complete construction, rather than leave the passage unintelligible. See Rom. xiv. 1. 21. 1 Cor. viii. 9. 1 Thess. y. 14.

C. xii. v. 1. yap feems to ask a question here: see my note on Virgi.'s Georgies, iv. 445.

V. 7. I omit the fecond—iva μη υπεραιφωμαι—with the Vulgate and Æthiopic versions: and the same versions seem properly to omit the pronoun after δυναμις in ver. 9.

V. 9. overshadow: emigner won: literally—may cover me like a tent. We might render, perhaps, not amis: that this power of Christ may spread a tent over me.

V. 10. bodily hurts: is geow: I have given this fense to the word and it's relatives elsewhere. This acceptation of it

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is too well known to need many examples. Οίον ει τις τον ειωθοτα ἰδριζειν αικισαιτο: Arist. Rhet. i. 13. p. 59. ed. Oxon.

distresses: avayuais: see Luke xxi. 23.

imprisonments: σενοχωριαις; this feems to me the most proper sense in this connection, both here and Rom. viii. 35.

V. 21. I connect προς ύμας and ελθοντα, with the Syriac and Coptic versions.

C. xiii. v. 7. The plain tenour of the passage dictates the construction here adopted.

V. II. rejoice: χαιρετε: fee ii. 7. vii. 8.

ON THE EPISTLE

TO

THE GALATIANS.

CHAP. i. ver. 4. All the eastern versions, but the Coptic, omit the Ras before marpos.

V. 10. am I feeking the approbation? πειθω; or attempting to conciliate: compare Matt. xxviii. 14. Acts xii. 20. And I follow the Æthiopic translator in omitting the clause—η ζητω ανθρωποις αρεσπειν—which seems to be a gloss from the margin of some later MS. on the preceding words, on account of their obscurer signification.

V. 12. The passive eddaxonv is evidently employed here in the sense of the middle voice: a common form in the best writers. This elegance did not escape the admirable author of the Æthiopic version.

V. 16. by me: EV EMOI: fo John xiii. 35. and elsewhere.

Ch. ii. v. 2. Instead of $\pi \omega_{\xi}$, I read $\dot{\omega}_{\xi}$, as the context seems to require, with a writer in the Theolog. Repost vol. i. p. 59. Dr. Mangey in Bowyer, and the Æthiopic version. With the same version I omit ouds in the next verse, and de in the fourth verse; if I mistake not, to the great improvement of the passage. The words—oi Tives $\pi \alpha \rho \epsilon i \beta n \lambda \delta \sigma$ —which 8 appear

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appear like an explanation of mapusarrous, are well unnoticed by the Syriac, Æthiopic, and Coptic translators.

V. 15. The word αμαρτωλοι—finners—is not here used in it's absolute and proper sense, but merely as a political term of distinction: see the note on Matt. ix. 13.

V. 19. Upon this verse, see Silva Critica, i. p. 125.

Ch. iii. v. 4. πασχω is what grammarians call a middle word: fee the same work, sect. exxiv.

V. 16. The Syriac, Coptic, and Æthiopic translators read —σοις σπερμασι' which I follow.

V. 17. The Ethiopic, Vulgate, and Coptic versions properly omit, in my opinion, the words sis Xgiolov: which have all the look of an interpolation.

V. 20. The Æthiopic translator, for perspicuity, I prefume, renders the latter clause of this verse, as I have done.

V. 22. Our Æthiopic translator does not acknowledge the words Inou Xpiolou: and, I think, very properly.

Ch. iv. v. 10. The Arabic and Coptic versions properly connect the 9th and 10th verses.

V. 12. No notice is taken of that strange clause—ουδεν με ndinnoate—by the Æthiopic version. If any thing must be retained, I would read with the Coptic—ουδεν με αδικησητε—do me not so much injury as to make all my pains fruitless.

V. 14. a meffenger: ayyelov: fee the note on 1 Tim. iii. 16.

V. 17. All the old verfions read imas.

V. 20. The Æthiopic omits the de, with which the rest introduce this verse.

Ch. v. v. 1. The Syriac and Coptic versions omit παλιν.
V. 12. On this verse, the reader may consult my note in

the edition of Virgil's Georgics, ii. p. 46.

Ch. vi. v. 1. be overtaken, or tried effectually, so as to be overcome: πειρασθης: equivalent, if I mistake not, in this use.

use, to ληφθης. Thus in that pleasant passage in Plutarch's Treatise upon Flattery and Friendship:

Γερων γεροντι γλωσσαν ηδισίην εχει*
Παις παιδι, και γυναικι προςφορον γυνη,
Νοσων τ' ανηρ νοσουντι, και δυςπραξια
ΛΗΦΘΕΙΣ επωδος εσίι τω ΠΕΙΡΩΜΕΝΩι.

And thus Horace :

Si latus aut renes morbo TENTANTUR acuto: and others abundantly. This term feems more expressive of the apostle's intention in this place, than either tried or tempted, without some additional terms.

V. 2. All the old versions seem to have read ανα πληρωσετε, in the future tense.

V. 4. his neighbour: τον έτερον: alluding, I apprehend, to himself: as τις—the certain person—points out some opponent easily understood, no doubt, by the Galatians. Perhaps, the Coptic reading is genuine—έταιρον: a common mistake in this word.

V. 8. I follow the Syriac translator in omitting Equreu.

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ON THE EPISTLE

TO

THE EPHESIANS.

CHAP. i. ver. 3. liberally bestowed: sudoynoas: see 2 Cor. ix. 6.

V. 4. the Jewish state: χοσμου: the context shews this, I think, to be intended: and why should we leave obscure a phrase not intelligible in it's verbal acceptation in our language? See Gal. iii. 17. 19. Rom. iv. 10. 13. Cci. ii. 20. Heb. ix. 1.—The other alterations in this chapter are not of such moment as to require a distinct specification. I have endeavoured to give some degree of clearness to the most inartificial piece of writing in the universe. I have been compelled to a similar censure before, at 2 Cor. viii 22.

Ch. ii. v. 1. to trespasses: wagawτωμασι: see Rom. vi. 2. 11. V. 2. darkness: αερος: see vi. 12. So Homer and Hesiod often.

---- екалифе д' ар' пері толлі : II. Г. 380. пері, диотіа : Schol.

---- перовідеа точтом: **Ψ.** 744. перовідеа, окотвічом: Schol.

V. 11. I leave this verse in it's original phraseology: to transfer it into our own idiom, would occasion a much greater

greater deviation from the author, than a translator can allow himself to make.

V, 12. I have altered the construction of this verse, confishently with the original, and to the advantage of the reafoning. And so below.

V. 13. I follow the Æthiopic translation in omitting the words εν Χρισθφ Ινσου, which seem impertinent in this place.

V. 16. The Syriac omits εν αὐτω: which is as well.

V. 22. Spiritual: EN WILLIAM: the same as WILLIAM: but these forms of expression I have again and again attended to.

Ch. iii. v. 9. the dispensation: in οικονομια: this is the reading of all the ancient versions but the Arabic: which is true also of the omission of the words δια Ιησου Χρισίου.

V. 13. The Syriac is with me in my construction of this verse: the Coptic is ambiguous like the original: the rest are with our version.

V. 14. The words—του Κυριου ήμων Ιησου Χρισίου—are not found in the Coptic and Æthiopic versions.

Ch. iv. v. 4. I omit της κλησεως with the Æthiopic translator: and ὑμιν, with him and the Coptic, in the next verse.

V. 15. I understand τα παντα as οἱ παντες: or it may be connected with αληθευεντες. I forbear attending to the more trivial variations: and the reader probably, as well as myfelf, begins to be weary of these minutiæ. The learned reader will perceive my inducements, and the unlearned would receive no instruction from my account of them.

V. 17. The Copt. Vulg. and Æth. omit λοιπα.

V. 19. I prefer και πλεονεξίας, with the Æthiopic.

V. 27. the accuser: τω διαθολω: or slanderer: see 1 Tim, iii. 11. v. 14. Tit. ii. 3. 1 Pet. iii. 16.

Ch. v. ver. 4. unfeafonable: τα ουκ ανηκοντα: i. e.—κατα τα — upon improper subjects—i. e.—unfeafonable.

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V. 5. The Æthiopic and Arabic versions omit the nas before Seou: see Luke ii. 26. ix. 20.

V. 13. is light—viz.—in the light: as ver. 8. and is thereby brought to shame. After all, this is to me one of the most difficult passages of scripture, and has cost me more fruitless pains than any other.

VV. 20 and 21. There is fome variety of reading here in all the versions. The Syriac I follow, as most suitable to the context.

V. 22. I have avoided obscurity; or we might render more exactly thus: even as the Christ is head of the church, and the saviour of that body. See Col. i. 8.

V. 27. The reader, who is fo disposed, may see an illustration of this passage in my Silva Critica, i. sect. 54.

V. 32. viz. the incorporation of Gentiles as well as Jews in the church of the Messiah.

Ch. vi. v. 4. be not severe, so as to provoke to passion: un mapopyiters: the expression of the effect, as often, seems put for the cause: the consequence of harshness for the thing itself.

V. 9. equally: τα αυτα: the fame, I apprehend, as την ισοτητα at Col. iv. 1.

V. 12. viz. against Jewish governours, who have a dispenfation of religion from heaven, as well as against heathen magistrates, under the darkness of superstition and idolatry.

V. 18. in your mind: εν πνευματι: as ye keep watch: fee John xi. 33.

ON THE EPISTLE

TO

THE PHILIPPIANS.

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CHAP. i. ver. 1. overseers: επισκοωσις · see the common translation at Acts xx. 28. and my note on 1 Tim. iii. 1.

V. 3. The reader will perceive a confiderable alteration in the construction of this verse and the following; and, I think, much for the better. And so in ver. 7 and 14.

V. 5. kind contribution: κοινωνια: this is an easier sense: see Rom. xv. 16. Heb. xiii. 16. &c.

V. 7. this ministry: της χαριτος: fee note on Rom. xii. 3. V. 11. All the versions are capable of this sense, which is certainly the best. They probably read without the article after δικαιοσυνης, or read it της.

V. 17. This transposition is required by the context, and has the authority of the Syriac, Æthiopic, Coptic, and Vulgate versions.

V. 20. disgrace myself: αισχυνθησομαι: or be disappointed: fee Rom. v. 5.

V. 25. The transposition of the two fubstantives in this verse is authorised by the Syriac, and, in some measure, by other versions; to say nothing of the context.

V. 27. There is an ellipsis in this verse by the omission of

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ada και ακουω after υμων. I have attempted to avoid this irregularity.

All the eastern versions insert was before Juxn.

V. 29. In connecting this verse with the former, I follow the Syriac, Æthiopic, and Arabic translators.

Ch. ii. v. 2. The translation of this verse is afferted, and, in the main, I think, beyond dispute, in my Enquiry into the Opinions of the early Christian Writers: to which I refer the reader, who wishes for satisfaction upon this point.

V. 12. My translation of this passage is as consistent with the original, and, the reader will allow, much more with the scope of the writer, than the former: see ver 4. So also in the next verses.

V. 25. of my concerns: The xpeace mov: literally—of this business of mine: meaning the particular errand, on which he went.

V. 30. Our translators quite misunderstood this passage. The defect of the Philippians, or rather, towards them, was the apostle's inability to come himself, which he sent Epaphroditus to supply.

The other alterations in this chapter do not require a particular notice.

Ch. iii. v. I. rejoice : xaigete : or-all hail!

V. 2. In the last clause of this verse I follow an interpretation in Gataker's Advers. Miscell. p. 826. edit. Traj. ad Rhen. But the literal similarity cannot be preserved in a translation.

V. 9. The Æthiopic and Syriac versions well omit the words ew th wieles at the end of the verse.

V. 11. dead works: vençous: or dead things, or a dead condition: see Rom. vi. 5.

V. 12. This passage must be ranked among those, on which I have enlarged in Silv. Crit. ii. sect. lxxxiii. I hope

for another opportunity of attempting to explain it. See Silva Critica, iv. p. 187.

V. 15. men in understanding: reason: grown up men, and not babes, in Christ: see I Cor. xiv. 20. And I suspect the purity of the latter part of this verse.

V. 16. Vulg. Copt. and Æth. omit to auto pooren: and fome of the versions also navou.

V. 19. end: τελ : or object in view: 1 Pet. i. 9.

Ch. 4. v. 8. respectable: or wa: this word has not a sufficiently ancient cast, but so exactly represents the original, as to deserve the presence to every other.

V. 19. glorious riches: πλουτου εν δοξη: this idiom has been often adverted to before.

ON THE EPISTLE

TO

THE COLOSSIANS.

CHAP. i. ver. 12. thinking worthy: inavwoavn: I look upon this to be the force of the word here and 2 Cor. iii. 6. I Tim. i. 12.

V. 14. The three most valuable ancient versions, Syr. Copt. and Æth. take no notice of the words δια του αίματος αυτου.

V. 17. above: wpo: see James v. 12. 1 Pet. iv. 8.

V. 18. The word αρχη feems evidently to be interpolated here, and is probably a gloss of ωρωτοτοκος: fee note on Acts iii. 15. The Æthiopic version has no traces of it.

V. 27. It can hardly be doubted but that the words en interpretation have been transposed. As to the sense it is the same thing.

V. 28. grown-up: TEREION: fee note on Phil. iii. 15.

Ch. ii. v. 2. I follow the Æthiopic translator, who probably read κατα Χρισίου a little variation from the present text. What mystery is meant, admits of no doubt from a multiplicity of passages: see Eph. i. 9. iii. 9. &c.

V. 7. For καθως, the Æthiopic translator read—και οίς—which is more elegant, or και ως: either of which I prefer.

V. 8. The Coptic reads—βλεωετε ουν—which preferves the connection better.

Vol. II.

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V. 9.

V. 9. fubstantially: σωματικώς: viz. actually and truly. I might have rendered literally as our translators; but the meaning would not have been clear. Και Πυρρωνείος, από του φαινεσθαι ήμιν Πυρρωνα σωματικώτερον και επιφανεσθερον των προ αυτου προςεληλυθεναι τη σκεψει. Sext. Empir. p. 2.

V. 11. Vulg. Æth. and Copt. omit auagriuv.

V. 13. Several MSS. it feems, omit εν before τοις παραπτωμασι, but no version: for this acceptation of the passage appears to be a very ancient error: see the note on Eph. ii. 1.

V. 14. Syr. and Æth. read, after χειρογραφον, των οφειληματων: which appears to me genuine.

V. 15. The translation here given is unquestionable: but I hope to illustrate it at large elsewhere: see Silva Critica, sect. cxliii.

V. 17. The Æthiopic version has no-traces of the words

το δε σωμα του Χρισίου: and they have much the appearance of an interpolation by some impertinent expositor.

V. 21. eat not: μη άψη: fo 2 Cor. vi. 17. Levit. vi. 27. LXX, and elsewhere; and other writers.

V. 22. I omit that idle phrase τη αποχρησει, with the Æthiopic. The Coptic joins a negative with these words; not
satisfied, I suppose, with the passage.

Ch. iii. v. 3. in God, as in a flore-room, ready for future use. Κεμρυπται is equivalent to τεθησαυρισται: of which the reader will be convinced by confulting ii. 3. Matt. xiii. 44. 2 Tim. i. 12. Rev. ii. 17. Hence light is thrown on Luke xx. 38. on the last clause of Matt. vi. 1. and other important passages of the N. T. See Silva Critica, iv. p. 5.

V. 5. I consider nata to be understood before ta ent the yes: a most common ellipsis: so Eph. v. 4. Heb. v. 1. &c.

V. 7. I have altered the construction of this verse merely to avoid ambiguity and clumfiness.

V. 11. Æth. omits τα παντα και: Copt. only και: whom I follow.

V. 15.

V. 15. All the eastern versions, but the Arabic, read Xρισίου, and not Θεου: and for the construction, which I adopt, see Eph. iv. 4. &c.

V. 16. yourselves: ἐαυτους: compare Eph. v. 19. thankfulness: χαριτι: so Heb. xii. 28. and elsewhere.

V. 17. In the variations here I follow the ancient versions.

V. 18. The word anner has the air of an explanatory interpolation, and is wanting in the Æthiopic.

V. 24. of fons: I infert this to point out the fense of the apostle: see Rom. viii. 17.

Ch. 4. v. 16. that of the Laodiceans: The Ex Acodineias: viz. the Laodicean epistle—that written to them by me. On this phrase, see the note on Luke viii. 27.

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ON THE FIRST EPISTLE

TO

THE THESSALONIANS.

CHAP. i. ver. 1. The clause, which I have here omitted, is not found in the Syriac, Vulgate, and Æthiopic versions: and only part of it in the Arabic.

V. 4. For the propriety of this connection, see 2 Thess. ii. 13. and in this all the ancients are unanimous.

V. 6. I follow the Æthiopic in omitting kat.

V. 8. The Syriac ends the verse with περι υμων: and the Æthiopic has something like it.

Ch. ii. vv. 5 and 6. I have taken the liberty of reducing this hyperbaton or transposition, whichever it be, into it's natural order, as perspicuity required.

VV. 9 and 10. I follow the distribution of the Syriac, which places the passage in a much more striking point of view.

V. 16. is overtaking: εφθασε: literally hath overtaken, on account of it's nearness and certainty. And for the phrase— ή οργη εις τελος, I refer the reader to my Silva Critica, ii. p. 50. So too Diod. Sic. p. 85. ad im. ed. Rhod.

Ch. iii. v. 11. All the eastern versions omit was before marnp: as in ver. 13. except the Coptic.

Ch. iv.

Ch. iv. v. 6. Upon this paffage, see my Silva Critica, i. p. 106.

V. 15. go before, or go to: φθασωμεν: which latter were a much more elegant use of the word: Non perveniemus ad mortuos: shall not continue in the sleep of death like them. And so in the other six places where the word is found in the N. T, in them indeed with a preposition, but several times in the LXX without one. Now, however, I prefer the common acceptation; convinced by the judicious remarks of Dr. Symonds.

V. 16, in the cause of Christ: Ex Xpiolog: viz. those that have suffered death, or exposed themselves to such suffering, in the profession of the gospel. This is my notion of the passage now, and, I think, upon the best authority, Rev. xx. 4.

Ch, v. v. 1. See the note on Acts i. 7.

V. 10. It feems to me more fuitable to the scope of the writer to understand the expressions of wake and sleep in their figurative sense; and I have translated them accordingly.

V. 13. The variations in this verse are altogether authorised by the Syriac, and partly by the other ancient versions, except the Arabic.

V. 18. I think καιρώ or χρονώ to be understood here, as in Tim. iv. 8. and other places.

V. 20. In justification of this change, see I Cor. xiv. I.

V. 21. I look upon το καλον here to be a common Hebrew formulary for το καλλισίον.

ON THE SECOND EPISTLE

TO

THE THESSALONIANS.

CHAP. i. ver. 6. I have been forced to give a turn to this passage, after the example of some of the old translators, which the phraseology of the original will scarcely authorise.

V. 10. This is not the only place, in which, I think, we should read επισίωθη for επισίευθη: at least this latter word is better accepted with that transitive power, common enough in the best Greek authors, of the Hebrew Conjugation Hiphil. We thus obtain a much easier construction, and banish a most aukward parenthesis. See note on Rom. iii. 2.

V. 11. The present translation of the two last clauses, though not so clear (which must be attributed to the obscurity of the original) is more exact, than what I gave in a former essay; which was this: And fill you with every disposition for goodness, and with a powerful operation of faith.

Ch. ii. v. 2. Though nothing can be clearer to me, than that the unter before dia misuparos is superfluous, and that no good sense can be made of the present reading, which does not agree with the 15th verse; and this assumption would interfere with no doctrines or opinions, and make good sense

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of an inexplicable passage; I have not ventured to translate accordingly, without further authority.

the Lord: TOU Kupion: this is the reading of all the ancient versions but the Arabic.

V. 9. The word 4evdous feems equally to belong to all the foregoing substantives.

V. 12. deceit : adinia : fee the note on Luke xvi. 9.

Ch. iii. 16. The Syriac omits τροπω: the Æthiopic expresses time: see the note on 1 Thest. v. 18.

ON THE FIRST EPISTLE

TO

TIMOTHY.

CHAP. i. ver. 2. faithful: EV MIGIEL: the same as MIGIO: an idiom frequently pointed out: see I Cor. iv. 17.

V. 3. continue: προςμειναι: the infinitive mood, in these epistles, and in all precepts of Greek and Latin writers, is perpetually used as the imperative: see Silva Critica, sect. cxxii.

V. 10. enflavers of mankind: avoquationaus: fee the scholiast on the Plutus of Aristophanes, vers. 521. whence appears the gross error of Archdeacon Paley, who afferts in his Philosophy, upon the subject of Slavery, that no passage is to be found in the "Christian Scriptures, by which it is condemned, or prohibited."

V. 11. holy: μακαριου: I shall give my reasons elsewhere for thus rendering the word, when applied to the supreme Being: and the pertinency of it in this connection is very visible. In the mean time the reader must excuse me for referring him to Hesychius only in the word Maxaess.

V. 12. I am thankful: χαςιν εχω: habeo gratias: and so elsewhere.

V. 13. a reviler: diwith : fee the note on Matt. v. 11.—And is gioling is one that commits bodily injury to another: for which I am acquainted with no proper term in our language: fee the note on 2. Cor. xii. 10.

V. 15. true: πισίος: Or what may be relied on—worthy of belief—credible—viz. true.

V. 18. Instead of επι σε, the Æthiopic translator read επι με: and, if that be not the genuine reading, and mine the true sense of the passage, it is, I confess, and always was, totally unintelligible to me.

Ch. ii. v. 2. they may go through: diagram: this admirable reading, most suitable to the whole context, is preserved only by the Arabic translator.

veneration: ευσεβεια: fee Acts xxvii. 1. 2 Theff. ii. 4.

V. 4. to be in fafety: σωθηναι: for, in fuch times, truth may be preached with fecurity, and will be received with attention. Not fo during wars and tumults: for, as Cicero fays, Inter arma filent leges.

V. 6. that testimony, or that mystery: To pussingles: which consisted in the election of all men, Gentiles as well as Jews, into a covenant with God: see Rom. xvi. 25. 26. Gal. iv. 4. Eph. iii. 3. Col. i. 26. This is the reading of one MS. and best suits the passage: but I cannot adopt it, as the other word is not improper, against the authority of all the ancient versions.

V. 7. The words ev Xptolin have no place in any of the ancient versions: and were probably interpolated from Rom. ix. 1.

V.9. Compare Tit. ii. 3.—The discernment of the excellent Æthiopic translator alone saw the hendyades in this verse: χρυσω and μαργαριταις belong to πλεγμασιν. Those incomparable verses of Homer are well known; II. P. 51.

Αιματι οἱ δευοντο κομαι, Χαριτεσσιν ὁμοιαι,

Πλοχμοι θ', οἱ χρυσω τε και αργυρω εσφηκωντο. See also for the variation at the beginning of the verse de Rhoer, on Porph. de Abst. p. 310. See too Silva Critica, sect. exlvi. and exciii.

V. 10. I am in doubt, whether this translation, or that given before in my corrections of our version, be the better.

V. 14

V. 14. On this passage, see my Silva Critica, i. p. 125.

Ch. iii. v. 1. the office of an overseer, or an overseership: ETHIGNOTHS: and an overseer: ETHIGNOTHS: nothing can be more apposite and exact. And yet some delicate censors will tell you, this is vulgar and ridiculous. We tell them, in our turn, that they are led away by prejudice, by an interested system, and the power of habit. I should be glad, if they could inform us, why they take no offence at Acts xx. 28. What would they think of BISHOP Agamemnon, Æsch. Eum. 743. and of twenty other specimens of the same kind?

VV. 2 and 3. Many of these words admit of some variation, but of no moment, in the translation of them. We might render—νηφαλεον—νigilant: σωφρονα—of a sound mind: σεμνον—orderly: and give good authorities for these variations. And παρουν properly means one riotous from intemperance in wine.

V. 15. I look upon the language of this verse to be elliptical; and, in defence of my translation of it, refer the reader to Gal. ii. 9. Eph. ii. 20. 1 Pet. ii. 5. Rev. iii. 12. The full construction would be: ζωντΘ· (σε, ος τις ει) στυλος.

V. 16. Not 9:6, but ô, or ôs, is the reading of the Syriac, Coptic, Æthiopic and Vulgate versions: otherwise 9:6 would have stood very well, to the same sense as Matt. i. 23.

messenses: ayyerrous: viz. apostles and preachers of the word: so called here, because our author was looking out for expressions to aggrandise the subject: see Acts iv. 20. x. 41. Gal. iv. 14. I John i. 1. Rev. i. 20. &c.

believed on: επισθευθη: or established by evidence: see the note on 2 Thess. i. 10.

Ch. iv. v. 3. I have endeavoured to give an easy, and connected, and intelligible turn to this passage.

V. 4. I have broken through the irregular disposition of the original. Our author abounds in these hyperbata.

V. 6. thou art acquainted: παρημολουθημας: fo Luke i. 3.

V. 8.

V. 8. On this verse, see my Silva Critica: iv. p. 196.

V. 12. All the ancient versions, but the Arabic, omit the words—εν πνευματι.

V. 14. by authority: δια προφητειας: viz. of teachers: fee i. 18. Or—for the purposes of teaching—according as the word is supposed to be in the singular or plural number.

V. 16. Æth. and Arab. take no notice of autois.

Ch. v. v. 4. All the versions, but the Coptic, omit nator

V. 17. reward: Tiung: as price elsewhere: Matt. xxvii. 6.

Ch. vi. v. 4. he is befotted, or is blinded: τετυφλωται: for fo the Æthiopic version; which I once followed, because it seemed to make an easier connection and a better sense. But see Silva Critica, iv. p. 203.

V. 6. a sufficiency: autaquesas: or a competency. What follows justifies this translation. The apostle argues with them from their own language, and upon their own ideas.

V 8. covering: σκεπασματα: either cloaths, or houses, or both: fee Silva Critica, fect. cxlvii.

V. 17. I follow the construction of the Æthiopic.

V. 19. On this verse, see my Silva Critica, i. sect. 10.

V. 21. I supply the words, of Christ, to prevent a vacuum in the sentence: and the Æthiopic, I presume, for no other reason supplies, of God.

ON THE SECOND EPISTLE

TO

TIMOTHY.

CHAP. i. ver. 8. I am quite at a loss, whether the clause κατα δυναμιν θεου should stand thus, or be connected with ευαγγελιω—the gospel, which is after the power of God.

V. 12. I have no misgivings: ουκ επαισχυνομαι: the word has occurred before in an equivalent sense, Rom. ix. 33.

Ch. ii. v. 6. On this verse, see my Silva Critica, i. p. 155. V. 26. This passage has been much exercised by the critics. The obscurity has chiefly arisen from not referring autou—him—to dourou—the servant of the Lord in ver. 24. see Silva Critica, iv. p. 209.

Ch. iii. v. 2. Christians: οὶ ανθρωποι: specific men: so in Matt. x. 17. it means Jews.

V. 6. Upon this verse, see Silva Critica, i. p. 147.

V. 11. the country about Lystra: Avolpois: see note on Acts xvi. 2.

V. 13. The variations here were intended to preferve the beauty of the figure in the original.

V. 16. All the old versions omit και before ωφελιμ@, except the Æthiopic, whose single testimony is with me, I own, equivalent

valent to all the rest in a difficult or disputed passage. In the other case we must retain the old translation, referring γραφη to the writings just mentioned.

Ch. iv. v. 3. Literally—rubbing their sense of hearing for themselves: μνηθομενοι: So Lucian, de Salt. 2. τα ωτα πτερω μνηθομενοις: tickling their ears with a feather.

V. 6. I am offering myself for a sacrifice: σπενδομαι: in grateful acknowledgement to God for my victory. Literally—I am pouring out myself as a libation: but this would not be so intelligible to common readers.

V. 7. I have been faithful to my engagements, by an honourable observance of all the laws of the games: see ii. 5.

V. 8. umpire: upitus: this is a good English word, and does more justice to the original by keeping in view this very elegant allusion of our aposite.

ON THE EPISTLE

TO

TITUS.

CHAP. i. ver. 4. Most of the ancient versions omit ελε. V. 10. All the eastern versions omit και before ανυποτακτοι. V. 12. greedy: αργαι: see Silva Critica, parts iv. and v. on this place.

Ch. ii. v. 3. behave: uclaolmuali: fee Porph. de Abst. p. 311. ed. de Rhoer.

V. 7. On this place, see Silva Critica, i. sect. 34. and also on ver. 11.

V. 13. gladly entertaining: προςδεχομενοι: ampletentes: see Acts xxiv. 15. and, for the sense here given, 2 Tim. iv. 8.

Ch. iii. v. 10. a fomenter of divisions, or sets, or parties: αίρετικον ανθρωπον: see I Cor. xi. 19. The criterion of such a person may be found in Rom. xvi. 17. The apostles were their instructors.

V. 11. viz. he fins against his own knowledge and conviction: and cannot, therefore, be reclaimed by any information of a teacher.

NOTES

ON THE EPISTLE

TO

PHILEMON.

CHAP. i. vv. 4 and 5. I have exhibited the feveral clauses of this passage in their regular order: see the note in my ... Commentary on St. Matthew vii. 6.

V. 6. I omit ev vauv, with the Æthiopic.

V. 12. See Silva Critica, iv. p. 213.

V. 16. I have followed my inclination here in anglicifing the peculiar phraseology of the original; and would gladly have followed it on many other occasions, if prejudice could have borne it: but too many still look with pious admiration on unintelligible obscurity; and are, doubtless, much edified thereby.

ON THE EPISTLE

TO

THE HEBREWS.

CHAP. i. ver. 3. Without deviating from the real import of the original, I have endeavoured to make this introduction more intelligible.

V. 6. The word TANIV has evidently got out of it's proper place, to which I have restored it, after the Syriac, and Æthiopic translators. The Coptic, not liking, I suppose, it's situation, drops it altogether.

dispensation: οικουμενην: see ii. 5.

V. 7. Some reverse the translation here given, and render: Who maketh winds his messens and slaming fire his ministers: which makes the passage just nothing at all to the writer's purpose; and, not to speak harshly of these translators,

- - - ignoratæ premit artis crimine turpi.

See the note in my History of Opinions, p. 79.

V. 8. In justification of this, fee the same work, p. 274.

V. 12. I follow what is undoubtedly the genuine reading of the LXX, though long ago corrupted.

Ch. ii. v. 9. I have removed the hyperbaton in this verse, and given the clauses in their natural order. With respect to

the preceding verse, there is reason to doubt a very material error indeed in the reading of it. But of these niceties and uncertainties elsewhere.

V. 15. I have no doubt of the translation here given. The author, to bring the relative and it's antecedent together, fuf-pended the construction to the end of the verse.

Ch. iii. vv. 3 and 4. I never faw any thing like a tolerable account of this dark passage. I have given a translation according to the best ideas, that I could form of it. I understand the clue to ver. 3. to be contained in i. 2: and that to ver. 4. in Christ being *Emanuel*, or the agent of God, equivalent to God himself: as in various passages. I should be glad of a better explanation.

V. 5. Several of the ancient translators appear to have rightly understood this verse.

V. 6. Æth. and Syr. well omit βεθαιαν, interpolated, it is probable, from ver. 14.

Ch. iv. v. 3. The reader in several parts of this epifile will observe many variations from the received version; principally by a difference of construction, which the learned will easily discover, and from a specification of which the unlearned could receive no advantage. If I have thrown any light upon such obscurity, it is well.

V. 12. mind: xoy@: or reason, or wisdom. It is plain, that word would not be pertinent here: see the note on John i. 1. and compare Rom. xi. 34. 1 Cor. ii. 16. from Esaiah xl. 13.

V. 15. On this verse, see my Silva Critica, i. sect. 18, and in this I am confirmed by the authority of the Æthiopic version.

Ch. v. v. 9. by his death: τελειωθεις: fee Luke xiii. 32. Levit. viii. 22. LXX.

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V. 12.

V. 12. on the contrary: παλιν: fee Matt. iv. 7. and many other places,

Ch. vi. v. 2. judgement: upiosus: or irreversible fentence, whether to happiness or misery.

V. 7. falling on it from God: ερχομενον απο του Θεου: fo I venture to dispose of the phrase from mere conjecture, because the passage is unintelligible and absurd without it: see Acts xiv. 17. Zech. x. 1. Silva Critica, sect. cli.

V. 10. Syr. Vulg. and Æth. omit του κοπου, and the rest forms a hendyades.

V. 12. It is not improbable, that we should here read της for τας: and so several of the ancient translators appear to have read. The participle is used as a substantive, as often.

Ch. vii. v. 3. I have preferred this intelligible, though free, translation of the original, to what must appear a strange paradoxical account to common readers.

V. 11. The Æthiopic version has not the last clause of this verse; and, I think, very properly: for it has much the appearance of an explanatory interpolation from some annotator, who would leave no deficiency.

V. 14. I approve the fense given by the same translator to

V. 19. I apprehend yiverai to be understood from the preceding verse: and this, I think, much assists the passage.

V. 25. to manage their concerns: EIG TO EVTUYXAVEIV: fee this notion otherwise expressed in ix. 24. See also Epicteti sect. 40. but there is no need of authorities to establish this sense of the word.

V. 26. Literally—from the sinners—viz. whose mediator he is, so as to be in no danger of contagious defilement.

V. 28. I distinguish the concluding clause into two distinct affertions; one a son for ever, in opposition to many successive priests, each for a season; and a son made perfect, in opposition to priests with infirmities.

Ch. viii.

Ch. viii. v. 2. Syr. and Æth. read à @& and they only: for this reading is wrongly given to the Coptic also in the Latin translation.

Ch. ix. v. 1. to te ayiov norminor and the public fanctuary: or, and the facred furniture: tov te ayiov normov: for this reading, so suitable to the context, was a conjecture of mine very early in life; and I was gratified to find afterwards that the Coptic translator followed this reading. His version is express to this effect. See Silva Critica, vol. v. sect. ccxvi. on the passage.

V. 14. with a spotless mind: δια ωνευματος αμωμου: more literally, spotless in his mind: in contradistinction to the mere bodies of facrifices under the law, spoken of in the former verse. The Æthiopic version has no epithet to πνευματΘ: Coptic and Vulgate read άγιου, for αιωνίου: which is not amiss: offered himself, with a holy mind, a spotless vittim unto God.

V. 19. The construction, which I have given, of the conclusion of this verse, depends only on the position of a comma, and reconciles our author with the fact recorded in Exod. xxiv. 8. Of many such variations, and some very important, grounded solely on the adjustment of arbitrary points, I have thought it superstuously tiresome to give a particular enumeration in these notes.

V. 28. without any fin-offering: χωρις αμαρτιας: not like the high-prieft, who never appeared without one.

Ch. x. v. 12. In this place the Æthiopic version has adopted the connection, which I prefer: see ver. 1, and 14.

V. 14. The construction of the Arabic is more easy in this place, by reading μια προςφορα, in the nominative case.

V. 17. I look upon the nan here to be introductory to the fecond quotation: fee viii. 10. 12.

V. 25. affociation in the gospel: επισυναγωγην: viz. our collection together—our affemblage—unto Christ; our Christian G g 2 fellowship,

fellowship, and our communion in the gospel: for the subject of the passage evidently is, an exhortation to perseverance, and fidelity to their engagements as Christians. In the same sense precisely is the word used in Matt. xxiii. 36. It is applicable to any kind of collection in one place: hence it is applied by Paul to the general assemblage of men unto Jesus at his second coming, 2 Thess. ii. 1. as here of a similar assemblage at his sirs. Such is it's sense also in Matt. xxiv. 31. and so in the LXX. See 2 Macc. i. 27. ii. 7.

V. 29. the spirit of grace, or the mercies of the gospel: To πνευμα της χαριτ : this would, however, appear to some a most strange and unaccountable perversion of the original; but a little confideration will shew the precipitancy of such a judgement, and prove it's origin in the inadequate apprehenfion of scriptural phraseology: The dispensation of Christianity is entitled the spirit, and spiritual, in a great variety of passages; and this in contradistinction to the carnal ceremonies and external worship of the Jews. This is undeniable. Now the phrase-spirit of grace, or favour, or kindness, or mercy, is spiritual kindness, or spiritual mercy; viz. the mercy of the gospel; a phrase intelligible to every reader: whereas the spirit of grace conveys no determinate and instructive meaning to the generality of readers, or one very remote from the intention of the writer.—A fimilar account might be given of various other alterations that I could have been glad to make in this work: but what candour would allow these variations in the prefent ignorance of scriptural phraseology?

V. 34. I omit εν έαυτοις and εν ουρανοις with Æth. Copt. and Vulg. though I rather think εν έαυτοις genuine; but would place it after γινωσκοντες: the other words are merely a marginal exposition.

V. 36. There is some irregularity in the composition of this verse. I have given the purport of it, though not in a literal translation.

Ch. xi. v. 4. he proclaimeth himself, or speaketh of himself: AANSITAI: see my Silva Critica, i. p. 38.

V. 6. The Æth. has the word πρωτον after δει.—But inflead of faith, I should have gladly substituted in this chapter and through the whole N. T. trust, reliance, considence, or belief, according to the particular exigence of each passage.

V. 7. deliverance: dinasorwns: viz. from death in the flood. So in the former part of the epiftles, acquittal, or deliverance from judicial punishment. See ver. 33.

V. 10. contriver: τεχνιτης: designer, architest, as well as builder.

V. 11. On the phraseology of this verse, the learned reader may consult my Silva Critica, sect. clii.

V. 18. of whom: πρ ov: I refer it to Isaac: fee i. 7.

V. 19. I am not fatisfied of the circumstance intended in the last clause: whether Isaac's birth be referred to, from parents as it were dead (ver. 12. Rom. iv. 19.); or the imminent death, which he had just escaped.

V. 35. for women: ywaisw: this most elegant reading, far beyond the reach of transcribers, is preserved by the Syriac translator. We are much obliged to him. It not only maintains the construction unbroken throughout this most noble passage, but better corresponds to the history alluded to, that of Elijah; at whose prayer the widow received her son again, restored to life.

V. 37. On this verse, see Silva Critica, ii. p. 62.

V. 40. I have given a freer translation of this passage for the sake of perspicuity; and read, with the Arabic and Alex. MS. in the preceding verse, τας επαγγελιας.

Ch. xii. vv. 1 and 2. Upon these verses, the reader may see some criticisms in my account of the Opinions of the sirst Christian Writers, p. 239. with the note on Acts iii. 15.

V. 7. The old versions unanimously disown the conjunction and this gives beauty and propriety to the passage.

V. 9. The same elegant construction with a question asked is found in other good writers: so Automedon, epig. 8.

Δεξαι, Φοιδε, το δειπνον, ο σοι φερω. Ην τις εαση, Δεξομαι. ΕΙΤΑ φοδη και συ τι, Αητοϊδη;

V. 15. It can hardly be doubted from turning to Deut. xxix. 18. but we should read, with the transposition of a single letter, ex xxxx for evoxxx.

V. 18. The Coptic translator had possibly some idea of the phraseology of this verse; and Kypke also rightly apprehended it, though he has but little to produce in illustration of it. Literally—HANDLED all over and burning with fire. Akin to this is that of Virgil:

LAMBERE flamma comas, et circum tempora pasci.
But I shall reserve myself for a more particular illustration of the phrase in my Silva Critica: which see in iv. p. 227.

V. 20. All the ancient versions omit the last clause of this verse.

V. 22. uupiadw is the excellent reading of Syr. Vulg. Arab. and Copt.

V. 25. I add ium after xaxouvra, with Syr. and Æth.

V. 27. I read πεπονημενων with Bos: fee in Wetstein and Silva Critica, fect. cliv. The Æthiopic translator, not knowing, I suppose, what to make of πεποιημενων, omits it altogether.

Ch. xiii. v. 10. my brethren: this is in the Æthiopic, and gives beauty and connection to the paffage.

V. 20. All the old versions, but the Arabic, add X_θισθον: and I connect εν αἰματι with μεγαν, according to the customary elegance of our author, and conformably to Phil. ii. 9. Rev. v. 9. and many parallel passages of the N. T. So Sophocles Œd. Tyr. 653.

Τον ουτε τοριν νητοιον, νυν τ' ΕΝ ΟΡΚΩι ΜΕΓΑΝ καταιδεσαι.

ON THE EPISTLE

OF.

JAMES.

CHAP. i. ver. 7 and 8. The Syriac omits army: and it will be allowed, I think, that this connection of the two verses is a confiderable improvement.

V. 14. I have refolved the *hendyades* here into it's regular form, and thus endeavoured to preserve the elegance of the figure.

V. 15 On this verse, see my Silva Critica, iirpp. 115, 116.

V. 17. The words uataCausor to must be joined; as in Matt. vii. 29. and many other passages of the N. T.—And some have affected to ridicule my translation of this verse: the latter part of which stood thus, very accurately, in the former edition: With whom is no parallax, nor tropical shadow. Now if this be obscure, the author must answer for that, and not the translator. Why should we impoverish the sacred writers by robbing them of the learning and science which they display? Why should we conceal in them, what we should oftentatiously point out in profane authors?—And, if any of these wise, learned, and judicious critics think they understand the phrase—shadow of turning—I wish they would condescend to explain it. In this edition, however, from a

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defire of all the fimplicity and perspicuity in my power, I have lowered and fimplified the language, but at some expence of propriety.

V. 21. I should prefer—which is able to fave your LIVES; viz. to fecure for you everlasting life; and so in all other instances of this word. But we cannot bear these things yet,

V. 22. I read νομου with Æth. and Arab. and all the verfions, but Arab. omit εν ὑμιν in ver. 26.

Ch. ii. v. 1. glorious belief: mishw ans doing: fee I Tim. i. 11. and fo Syr. and Copt. There can be no doubt of the propriety of this connection.

V. 2. a purple robe: εσθητι λαμωρα: see Silva Critica, ii. p. 97.

V. 3. ye look with favour : EWIGNEYNTE : fo Luke i, 48.

V. 4. then: και: as iv. 15. and very often.—And I read in two words—δια λογισμων.

V. 5. I follow Æth. and Syr. in the construction of this verse. They seem to have omitted nat.

V. 18. It cannot be doubted but that either εμτος or χωρις is the genuine reading instead of the first εμ. So expressly Syr. Æth. and Vulg. one of the words; and the Coptic, χωρις. The scope of the passage would alone prove it in opposition to all the MSS. and versions in the world.—And δειξον—shew—is a form of speech for—thou canst not shew.

V. 25. gain her deliverance: εδικαιωθη: fee the note on Heb. xi. 7.

Ch. iii. v. 6. the varnisher: o noomos: or adorner; this feems a much better fense. Persius calls it—a PAINTED tongue: fat. v. 25. See the note in Newton's Milton, Par. Lost, ii. 113. And so the Coptic translator appears to have understood the word. Much to our purpose is Euripides, Ion. 850.

Οιμοι, κακουργους ανδρας ώς αει σΊυγω, Οί, συντιθεντες τ'αδικ', ειτα μηχαναις ΚΟΣΜΟΥΣΙ. V. 6. the wheel: τον τροχον: every schoolboy knows—

Evitata ROTIS.

V. 12. Syr. Copt. and Vulg. omit και before γλυκυ: and it is clear to me from the context, that σοφιας in the next verse must belong to εργα.

V. 18. As I have often shewn before, so I think here, that καρπος εν ειρηνη is the same as καρπος ειρηνικος της δικαιοσυνης: so stilled also by the writer to the Hebrews, xii. 11.—And I understand τοις ποιουσιν in the dative case, to the no small improvement of a dark passage: see Matt. v. 9.

Ch. iv. v. 2. I omit the clause—δια το μη αιτεισθαι ύμας—because it has all the aspect of an interpolation from the margin, upon the authority of the Æthiopic version.

V. 4. ye ungodly men: μοιχοι: the scope of the writer proves this sense: see the note on Matt. xii. 39. see also 2 Tim. iii. 4.—And all the ancient versions, but the Arabic, consent in leaving out, και μοιχαλίδες. The interpolator thought the sense desective.

VV. 5 and 6. I have endeavoured to strike something intelligible out of this hard and untractable passage. Whether with any success, the reader must judge. I despair of any very clear and pertinent sense to be discovered in it.

V. 12. All the old versions, but the Arabic, add—και ο κρίλης and read ἐταιρον for ἐτερον, as in several places noted before.

Ch. v. v. 2. rich flores: πλουτος: fuch as corn, wine, fruits, &c. fee the note in my Commentary on St. Matthew, vi. 19.

V. 3. I join ως πυρ with what follows: but something more, I apprehend, remains to be adjusted; of which elsewhere.

V. 5. facrifice : opayns : fee the above Commentary, xxii. 4.

V. 7. bετον is undoubtedly spurious: it is not acknowledged by the Vulgate, and the Coptic version has καρπον in it's stead: and so the Æthiopic, but with some peculiarity. Καρπον may be easily understood, as it has but immediately preceded.

V. 12.

V. 12. The true reading here is uno unouper, preserved only by the Arabic version. It is easy to see how the uno has been lost.

V. 20. know ye: YINDONETE: fo Æth. and no error more frequent, than what has arisen from the efforts of meddling and ignorant scribes to introduce an uniformity of number and case. And all the versions have the pronoun after Juxnv.

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ON THE FIRST EPISTLE

OF

PETER.

CHAP. i. ver. 2. The Æthiopic translator read κατα ράντισμον, according to a sprinkling: as far as one can judge from
his expression: and nothing is more common than this corruption in the ancients; but the present reading agrees very
well with Hebrews xii. 24.

V. 11. εις Χρισίου feems here used for εν Χρισίω, i. e. under the gospel: compare ii. 20. 21. iv. 13.

V. 17. since ye call him your father: ει watepa εwικαλεισθε τον: i.e. if ye be sons of God. So Syr. Arab. Æth. The Coptic is certain; see ver. 14. and note Acts ii. 21.

V. 22. All the ancient versions, but Arab. made no mention of the phrase δια ωνευματος.

Ch. ii. v. I. Syr. and Æth. omit waras.

V. 2. of reason: AOYINOV: see Rom. xii. I.—And the words—unto salvation—are sound in all the old versions but the Arabic.

V. 5. I readily follow the Æthiopic and Coptic in reading εις ἰερατευμα: and fo Orig. cont. Celf. p. 391. but I forbear always an ambitious display of authorities, though the result

of my own reading, when others have produced them before me.

V. 7. I omit with the Syriac the text of scripture, which has been most aukwardly interpolated here from other passages, and interrupts the course of the argument: and with the same version I read & in the beginning of the next verse.

V. 9. This passage seems better represented in a translation after this manner, according to Rev. i. 6.

V. 12. enquiry: EWIGKOWNG: viz. when ye are examined for imputed disobedience to his government. This fuits what follows.

V. 14. commissioned: weμwoμενοις: literally sent, alluding to the Roman governours in the provinces at a distance from the seat of empire.

V. 18. The words και δυςκολοις have been lost from the end of this verse on account of the similarity of the letters, that compose them, to those of the preceding words; as any one will be convinced at once from a comparison of the Vulgate and Syriac versions.

V. 19. deferving of reward : xapıs : fee Luke vi. 33.

V. 23. It is a most admirable reading of the Vulgate, αδικως for δικαιως: the apostle is exhibiting in order the series of his master's sufferings: delivered himself up to the unjust judge: and yet, since this reading, as Dr. Symonds justly observes, is not warranted by sufficient authority, I make no alteration.

V. 24. The Syriac has the pronoun after δικαιοσυνη: it feems to have got from it's right place to follow μωλωωι, where it is not wanted.

might die: απογενομενοι: fee Thucyd. i. 39. ii. 98. and others.

bruife: μωνων: properly a weal, or red mark from a lash, or blow.

Ch. iii. v. 3. On this verse, see the note at 1 Tim. ii. 9. V. 6. The variations of this verse are inconsiderable, but of importance: for the intention of the author was entirely frustrated

frustrated by our translation. In defence of them I refer to Gal. iv. 31. Gen. xii. 13. 15. xx. 2. xxvi. 7. Prov. iii. 25.

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Nil conscire sibi, nulla PALLESCERE culpa.

V. 9. In the use of suboyian to correspond with suboyouvres, we have another instance of that peculiar adaptation of phraseelogy, pointed out in my Silva Critica, ii. on Matt. xxvi. 29.

V. 13. zealous: ζηλωται: this is the reading of the old ver-

V. 16. flanderers: οὶ επηρεαζοντες: or rather those who treat you with injury and insult: see the note on John xv. 20:

V. 19. See Luke iv. 1. 18. Rom. vii. 23. and other passages.

Ch. iv. v. 3. All the versions but the Arabic omit tov Blov. VV. 5 and 6. By the living, I understand Christians; and by the dead, the unconverted Gentiles: and upon this idea have attempted to give some meaning to a passage, which is, to me at least, otherwise unintelligible. Incidental effects are perpetually spoken of by the sacred writers as designed by God.

V. 14. I have the authority here of all the versions but the Syriac, for the addition of powerful; and of all but the Arabic, for the suppressed clause.

V. 15. The old translators consider annologies wignowes in a similar light: and, I think, justly.

Ch. v. v. 10. For the variation here, see ii. 21,

NOTES

ON THE SECOND EPISTLE

OF

PETER.

CHAP. i. ver. 3. See the note on Matt. vi. 1.

V. 8. thrive, fo as not to be an idle incumbrance (approximate Luke xiii. 7.) to the ground.

V. to. I have for the addition here the authority of all the ancient versions, but the Arabic.

V. 19. It is remarkable, how the obvious construction of this verse could escape the critics so long as it did. It was too plain to suit Bishop Warburton: see Div. Leg. v. p. 304. 4th edition: who was unhappily, like his great and acute disciple, over much occupied in subtilities and profundities.

C. ii. v. t. will craftily bring in : wapenakovouv: fee my Silva Critica, i. p. 109.

V. 2. The versions read assaysias.

V. 5. On this verse, see Heb. xi. 7. 1 Pet. iii. 20.

V. 8. I prefer this connection. He had not been accustomed among the families of God's worshippers to such fights and such conversation.

V. 10. ferve: οωισω ωοςενομενους: literally go after—as a fervant his master: see John i. 30. The rest of this passage I must be content to leave as I found it.

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V. 12.

V. 12. I follow most of the old translators, who seem to have read φυσικώς: and by αλογα it appears more natural to understand the mutum pecus of the Latins.

V. 14. axarawavolov feems to be the genuine reading, and is authorised by the versions.

V. 17. The words εις αιωνα are wanting in the most valuable versions; and were probably interpolated from Jude vers.

13.

V. 18. For over I read oxiyor, upon good authorities.

Ch. iii. v. 6. d' wv then, or during whom—in whose time—viz. in the times of which fathers.

V. 9. Syriac, Æthiopic, and Vulgate read vuas.

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V. 16. which: ev ois: viz. on this subject; and I have endeavoured by the disposition of the words to prevent all misconception of the passage.

ON THE FIRST EPISTLE

OI

JOHN.

CHAP. i. ver. 7. The propriety, I think, of this addition cannot be doubted by those, who attend to what has preceded: and it is necessary to perspicuity.

V. 10. mislaken: Vivoline: in shedding the blood of Christ for a needless purpose. The term lyar is harsh and conveys an improper sense.

C. ii. v. 7. The fecond and apxns is not found in any of the old versions, but the Arabic.

V. 19. There is a fimilar ellipsis in our author's gospel, xiii. 18.

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V. 23. All, but the Arabic, have this addition.

V. 27. Some ignorant transcribers have substituted μενετέ for μενειτε: whereas nothing is more common than this use of the future tense: see the note on Luke vi. 40.

Ch. iii. v. 2. I have followed the customary construction of this verse: but there is such an inartificial disregard to regular composition in making τι εσομεθα the nominative of εφανερωθη, and immediately leaving us to setch a remoter moter 9005 for pavegody, as no writer could incur, who was anxious to be intelligible. This clumfiness, added to the omission of de by various MSS. and versions, led me to a different acceptation of the passage; which, perhaps, may be more accurately translated thus: "Beloved! now are we children of God, though he hath not yet been manifested: (compare John i. 18. 2 Cor. v. 7.). What we shall be, we know; that, when he is manifested, we shall be like him; that we shall see him as he is." That is, we stedfastly acknowledge God as our father, though our inheritance be yet but a subject of expectancy, as trusting in one that is invisible (Heb. xi. 27). We feel, however, a full considence of suture blessedness in his due time.

Ch. iv. v. 8. I follow the Æthiopic in suppressing the converse clause: which is also differently arranged in the Syriac: a symptom of spuriousness.

V. 17. I leave this verse much as I found it, though to me unintelligible. I suspect some error in the text.

V. 19. So Syr. Vulg. and Æth. imperatively: fee ver. 11.

Ch. v. v. 6. In the addition of the breath to the first clause, I follow the Coptic and Æthiopic versions: and, if any one shall think it worth his while to consult, in my Evidences of Christianity, remark xliii. of the second edition, what I apprehend to be an indisputably just explanation, he will be convinced of the necessity of this disposition of the passage, and will see a beauty in the reasoning of the apostle, which he never before observed.—Upon this ground I follow the Æthiopic version in omitting also the last clause of the verse, which is evidently impertinent.—The expressions are harsh, and the construction embarassed and indirect. Our author might have expressed himself better thus: "This is that Jesus who came, and was proved to be the Christ by the water, &c."

V. 8. In the omission of the feventh verse and of the words
Vol. II. Hh

Ethiopic, and Arabic translations. The amount of this concurrent testimony may be seen in my Enquiry into the Opinions of the Christian Writers, p. 141. I forbear to enlarge upon this point.

V. 13. I here follow the Syr. Vulg. Æth. and Coptic ver-

V. 17. The negative ov is not found in the Vulgate and Ethiopic, very fortunately, in my opinion.

V. 19. is in wickedness: εν τφ wovnpw κειται: or is wicked: for εν τφ wovnpw is merely wovnpos, and κειται the same as εσθι. Thus Hom. Od. Φ. 87.

Κειται εν αλγεσι θυμος.

ON THE SECOND EPISTLE

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13

OF

JOHN.

VER. 8. Vulg. Copt. Syr. and Æth. read both verbs in the second person.
V. 9. forsaketh: wasaacauww: goeth beyond this boundary.

ON THE EPISTLE

OF

JUDE.

VER. 1. There is much variation of reading here: what I adopt has the most authority from the versions.

V. 5. I prefer this connection of awat with Syr. And Copt. and Syr. read Θεος.

V. 10. See my remarks on this verse in Silva Critica, iv. p. 243.

V. 12. On this verse, see my Silva Critica, ii. p. 87.

VV. 22 and 23. I have made the best I could of this passage by the help of versions and MSS: but what perspicuity can be expected in every clause of so singular a composition?

ON THE

REVELATION.

CHAP. i. v. 1. messenger: αγγελω: meaning Jesus: see the next verse, and ver. 11.

V 2. For not the Æth. read, I should apprehend, nota: it is not material as to the sense, but makes an easier construction.

V. 13. a man: νίω ανθρωτου: literally—a fon of man: fee Heb. ii. 6.

V. 15. The versions are unanimous in reading wewveuμενω: but, I think, less elegantly and conformably to the
construction as before, ver. 14.

Ch. ii. v. 17. laid up: nenpummermy: fee Exod. xvi. 34. and the note on Col. ii. 3.

V. 19. All the versions are unanimous in omitting και before τα εσχατα: an omission, which, against their authority, the sense would have demanded.

Ch. iii. v. 2. fee Silva Critica, ii. p. 5.

V. 4. All the old versions read Αλλ' εχεις.

V. 7. It aftonishes me, that no one should have discovered the construction here, of which we have so many instances in Luke iii. Hence the addition of ouron in the versions, and the idle comments of the moderns.

V. 8. There is an error in the text.

V 14. the chief: n apxn: fee Col. i. 18. and above i. 5.

Ch. iv. vv. 2 and 3. Ath. omits nathueros nat: which words, whether genuine or not, are superfluous in a translation.

Ch. v. v. 1. Though it might be no strange thing for a book to be sealed on the back, it might not be quite so common for it to be sealed with seven seals.

V. 4. The versions have not και αναγγωναι: and in the next verse all omit λυσαι, but Vulg. as Æth.and Copt. also εντα: and properly, I prefume.

V. 11. I have rendered these numbers as if they had been transposed; see Dan. vii. 10. LXX. otherwise unquadwn is understood after xixiadwn. It is of no moment.

Ch. vi. v. 8. pestilence: Savarw: this is undoubtedly the sense of the word in this connection. So the LXX use Savaros very often. The Arabic translator is the only one that saw this.—I am much inclined to affign the same meaning to ii. 23. See also xviii. 8.

. V. 11. I like the omission of purpos, after the Æthiopic and Arabic.

Ch. viii. v. 2. I render literally, though in reality there is a redundance of expression, after the Hebrew manner, in this and all such passages. We should express ourselves thus: And I saw seven trumpets given to those angels, who were standing before God.

V. 3. Copt. and Syr. have a preposition before ταις προς-

Ch. ix. v. 4. The versions do not acknowledge μονους.
 V. 13. The castern versions omit τεσσαρων.

Ch. x.

Ch. x. v. 5. The orientalists are unanimous in adding degian.

V. 7. then: was: this has been noticed before, and often occurs.

Ch. xi. v. 4. In this verse I follow the Æthiopic and Arabic. The Coptic, finding the text as we have it at this day, did not know what to make of THS THS, and so omitted it: or some scribe, for the same reason, had omitted it in the MS. used by that translator.

V. 18. See my Silva Critica, ii. p. 5.

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Ch. xiii. v. 8. The connection here adopted is in conformity with the use of our author in another place, xvii. 8. without my perception of it's superiour propriety. For it is clear to me, that the lamb may as well be said to be slaughtered from the soundation of the world in the divine counsels, predetermination, or fore-knowledge, as the names of the saints written in the book of life from that period, with the same reference to the omniscience of the supreme Being and his predisposing providence.

Ch. xiv. v. 1. Syr. Æth. Arab. read to approv.

V. 8. poisonous: Tov Dopov: see Deut. xxxii. Job xx. 16. LXX: or bitter wine, according to the translation of Symm. Aq. and Theod. at the latter place.

V. 10. See my explanation of this passage in Silva Critica, sect. clxi.

Ch. xv. v. 2. All the versions have και before εκ του αριθμου.

V. 3. of the nations: των εθνων: I like this reading in this connection better than αγιων and its authority feems greater than αιωνων, which has Syr. and Vulg. but this Æth. Arab. and Copt. for it's advocates.

V. 6. white: λαμπρον: fee xix. 8. Acts x. 30. and note on Matt. xvii. 2.

Ch. xvii.

Ch. xvii. v. 5. whoredoms: πορνειων: fo most of the an-

V. 8. The true reading of the conclusion of this verse is very disputable. I follow Syr. and Arab.

V. 9. This is a fimilar expression of admiration to that in xiv. 12.

Ch. xviii. v. 12. I follow the excellent reading of the Ethiopic translator. So Virgil: Ut GEMMA bibat. Juvenal: Pocula GEMMATA: and a hundred others.

V. 20. sufferings: μριμα: or punishment, or sentence passed on you by her.

Ch. xix. v. 15. All the versions, but the Coptic, add

C. xx. v. 4. There is probably some false reading in this verse. I have avoided ambiguity.

Ch. xxi. v. 8. the wicked: delans: like the Latin ignavus—a worthless fellow: fee Theognis 58. 949. and many others, with my Silva Critica, sect. clxiii.

Ch. xxii. v. 2. What I have here given feems the most easy construction.

V. 16. All the orientalists omit και before ορθρινος.

V. 17. Copt. and Æth. very properly, in my opinion, omit και before ο θελων.

V. 19. I follow Syr. and Æth. in reading του ξυλου and Copt. also in omitting και before των γεγραμμενων.

V. 20. The versions do not acknowledge the fecond vai.

FINIS.

